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ART. XXII.—*The Chinese on the Plain of Shinar, or a connection established between the Chinese and all other Nations through their Theology.* By the REV. T. M'CLATCHIE, M.A., *Missionary to the Chinese from the Church Missionary Society.*

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#### PREFATORY REMARKS.

No one who takes the trouble to investigate the various Mythological systems of the Heathen world, can fail to be struck with the very remarkable similarity which exists between them. To account for this similarity is an interesting, and, at first sight, a difficult undertaking.

The Pagan world may be regarded in two points of view, viz. : either *before* their dispersion at Babel, when the several nations were in embryo and the human race formed one community on the plain of Shinar ; or, *after* the dispersion, when this community, broken up into various tribes, scattered over the face of the earth, and colonized the various regions of the world.

With regard then to the striking similarity which exists between the different systems of Pagan Idolatry, the first question for consideration is this—Is the similarity mentioned of such a nature as to be easily and naturally accounted for on the supposition that *after* the dispersion, and subsequent to their settlement, each nation (including the Chinese) *independently* of all the rest, adopted a system of theology which nevertheless coincided in many particulars with all the others ?

There is no doubt that this theory will, to a certain extent, account for the resemblance alluded to. For instance, no one who contemplates the sun, the dispenser of light and heat, who nourishes the earth with his genial warmth ; the moon “walking in brightness ;” and the stars, which with subdued light, wander through infinito ethereal space, can fail to be struck with, and to admire the beauty of these orbs, and the silent majesty with which they glide along their allotted paths : and it would not be very surprising, therefore, if each Pagan nation, being removed from the light of revelation, should have adopted *independently* of all the rest, the same worship of the heavenly host.

Nor can we regard it as at all impossible that idolatrous nations should also agree with each other, without any previous concert or communication, in worshipping such of their deceased ancestors as had, during their lifetime, secured the respect and admiration of their contemporaries, either by their warlike achievements, or by their

benevolent actions. We may especially grant the probability of this when we consider that religious worship may be, as regards the unenlightened Heathen, a natural consequence of the reverence, blended with affection, with which the memory of such public benefactors as those alluded to, is cherished. "If such persons," argue the Chinese, as they think, conclusively, "be worthy of respect and veneration while living, why should we not continue to exhibit respect and veneration towards them when they are dead? Would you trample upon, or show disrespect to, the remains of your deceased parent? Why then should not *we* continue to venerate, after death, those who, when alive, commanded by their good deeds the respect and admiration of all mankind?"

In the general worship, therefore, of the heavenly host, and of deceased ancestors, we have an agreement between the various systems of the Pagan world in what may be considered "obvious and natural;" and there is nothing very remarkable, so far, in the similarity which exists between all the systems of the Heathen.

These various systems, however, do not merely agree in what is "obvious and natural;" but they also agree, in a most singular manner, in what is "arbitrary, and circumstantial, and artificial:" and *this* agreement cannot be accounted for on the hypothesis mentioned.

Not to dwell unnecessarily upon this point, it will be sufficient merely to mention two of the many striking agreements alluded to; *e. g.* 1. The chief God of every Pagan system, without exception, is designated "*Mind*" (*Nous* or *Mens.*) 2. This chief God, whose body is the universe, *triplicates* and also divides into *eight* portions in each system. Now, it is quite impossible to believe that each Pagan nation, independently of all the rest, not only chose the same designation for their chief God, but also chose the numbers three and eight, without any previous concert or communication whatever. With regard to the Triad and Ogdoad, the case is even stronger than with regard to the remarkable designation "*Mind*." For, it will be found on investigation, that the universe does not naturally fall into these divisions of three and eight, inasmuch as the *details* of these numbers vary considerably in each system; so that we are driven to the conclusion that the numbers three and eight were *first* chosen, and then the stubborn universe was made, however reluctantly, to bend to them.

Hence, as the various theological systems of the Pagan world (including the Chinese) all agree in so remarkable a manner, not merely in what is "obvious and natural," but also in "*arbitrary circumstantials*," which could not have been the case if each nation

had framed its own system independently of all the rest, and after its final settlement, the inevitable conclusion must be as follows :—

“The common arbitrary opinions and observances, which alike prevail in every part of the globe, must have had a *common origin*, and each national system, however some minor differences might distinguish it from all other national systems, must have been equally a shoot from a *primeval system* so vigorous as to extend its ramifications to all countries of the habitable world.”—Faber's *Origin of Pag. Idol.*, vol. i., p. 60.

The fact of the common origin of all the Pagan systems being thus established, the next difficulty is to discover this source of idolatry. Can we suppose that subsequent to the dispersion, and their several settlements, all the other nations adopted the system framed by one?

Here we are met by two difficulties; first, those who adopt this theory differ considerably as to what nation formed the model for imitation to the rest. Some say Egypt, some Phenicia, some India, and some Hindostan. All is uncertainty. And even if this point were set at rest, then comes the difficult task of accounting “for the extraordinary circumstance, that all nations upon the face of the earth, whether seated in Europe or Asia, or in Africa, or in America, should have been content to borrow with rare unanimity, the religious system of one single people.”—*Ibid.* p. 62.

Nor can we adopt the hypothesis, based upon the supposition that the children of Cush and a few followers, were alone concerned in the apostasy of Babel, that all nations, after their settlement, were conquered by this roving tribe, and were compelled to adopt its idolatrous system. It is not easy to admit that “a single tribe, and that too broken into small fragments by an eminent display of divine vengeance, could manage to subdue and convert all the rest of mankind, who had previously retired in a prosperous and orderly manner to their appointed settlements.”—*Ibid.* p. 63.

We are therefore obliged to adopt the third and only remaining hypothesis, viz.: that “all nations while yet in embryo, and during these ages of the infancy of society which immediately followed the deluge were assembled together in one community, previous to their separation and dispersion over the face of the earth, and in that state of primitive union agreed in the adoption of a system, which when afterwards broken into tribes the germs of future nations they equally carried with them into whatever region they might at any subsequent time be induced to colonize.”—*Ibid.* p. 61.

This last proposition Mr. Faber, in his learned and interesting

work, shows to be in accordance with the scriptural history of Nimrod and the tower of Babel, and also with profane history. Alluding to the founding of the universal empire under Nimrod, that learned author observes:—

“In the short account which Moses gives of this early transaction, no direct mention is made of any attempt to introduce a new system of religion; though something of the kind seems to be hinted at in the assertion that nothing could restrain the roving imagination of this rebellious community; but the Jews have ever supposed that idolatry commenced at Babel; whence they have a story that Abraham was cast into a furnace by Nimrod for refusing to worship the sacred fire which was the symbol of the solar deity. We have, however, far better authority than Jewish tradition, though I see no reason why we should slight it as altogether nugatory, for asserting that the first systematic apostasy from pure religion was consummated at Babel, and that from that centre it spread itself over the whole world. The prophet of the Apocalypse styles Babylon or Babel *the mother of harlots and abominations of the earth*; by which it need scarcely be observed is meant, in the figurative language of scripture, that all the abominations of apostate idolatry originated from that city as from a common parent,” &c.

“Thus so far as I can judge, it indisputably appears that the idolatry by which all the nations of the earth were infatuated, was a system originally invented at Babel under the auspices of Nimrod and his Cuthites, and afterwards in progress of replenishing the world with inhabitants by the various scattered members of his broken empire, carried off alike to the nearest, and to the most remote countries of the globe.” &c.—*Ibid.* pp. 77–8.

Having thus briefly stated Mr. Faber's argument, I now proceed to the inquiry which forms the subject of the following pages. The question I propose is this—Were the ancestors of the Chinese to be found amongst the ancient community who engaged in building the tower of Babel on the plain of Shinar, or not? In order to establish an affirmative answer to this inquiry, it will be necessary to investigate Chinese theology, and there to search for any traces which may exist of the one general primeval system of idolatry established previous to the building of Babel. If we find that the Chinese have also traces of this one system, and that they agree with all other nations not only in the adoption of what is “obvious and natural,” but also in “arbitrary circumstantial,” while they differ from them as to *detail*, then the conclusion is inevitable that this nation also has derived its theology from the one source common to all, and was therefore represented in

the single community which existed subsequent to the deluge, and the members of which agreed to adopt that one system which was afterwards carried by them, when broken into tribes, into the several nations which they founded. Thus we shall be able to establish a remarkable connection between the Chinese and all other heathen nations through their theology and to show that they do not in reality occupy so isolated a position among the nations of the earth as has been hitherto so generally assigned them.

The principal points which I shall endeavour to establish are—  
1. That as all other Pagan nations, however they may worship multitudes of divinities, yet hold the existence of one God, *κατ' ἐξοχην*, the First Cause of all things, so also do the Chinese recognise this First Cause, and assign to him precisely the same titles and attributes as those given to him by the rest of the Pagan world; 2. That those portions of the animated world, &c., which all other nations have designated "God," the Chinese also so designate; and 3. That the chief object of idolatrous worship in China, viz. *Shang-te*, is a deified man, and is the same Being designated by Mr. Faber the "Great Father" of the Pagan world, who is Adam or Noah, and is designated by the several nations who worship him Baal, Jupiter, Osiris, Brahm, &c., or Nore, Mens, Menu, Man, &c. The Triad and Ogdoad, two of those "arbitrary circumstantial" which, together with variety of detail, prove that the several heathen nations have derived their theology, not from any single nation, but from one source common to all, are also to be found in the Chinese system.

It may be necessary to observe here, that the two polytheistic systems found in all Pagan nations, viz. that which admits of visible representations of the Gods, and that which is designated the material system (and which are *in reality* but one and the same system) are both found in China. The Confucianists, like all other materialists, reject the absurdities of the grosser polytheistic sects, and make their deities *souls* or portions of the animated material world, which is regarded by this sect as the greatest Numen, and as a divine animal endowed with life. It is this latter system, being that inculcated in the Chinese Classics, which the following pages are intended to elucidate.

### I. GOD, *κατ' ἐξοχην*.

1. The charge brought by the Apostle against the heathen world is, that they "worshipped and served the *creature*, more than the *Creator*." This was a consequence of their mode of reasoning; for, instead of arguing from creation to the existence of a God of all

power and might, they subjected the Creator himself to those laws by which his creation is governed. This constituted their fundamental error, from which all their misconceptions sprang. As they saw that the mechanic, for instance, could not produce any work of art, without some material to work upon, they rashly concluded that God was such an one as themselves in this respect, and that therefore He could not make the world without some previously existing material out of which to form it, and hence all the Pagan philosophers without exception held that God made the world out of pre-existing, eternal matter.

"All philosophers," says Gassendi, "agree in the pre-existence of the matter of which the universe is composed, because nothing can be produced from nothing; whereas, however, scripture truth declares that the universe was created out of nothing and from no material."—Cudworth's *Intellect. Syst.* vol. iii., p. 144.

These philosophers, however, may be divided into two classes. In the *first* class may be ranked those who, like Plato and others, while they associated God and eternal matter, and supposed a certain connection between those two, yet did not make the former wholly dependent upon the latter; and in the *second* class may be included those who, like the Stoics, inseparably united the two, and held that the one could not exist separate from the other.

2. The Chinese philosophers, like Anaximenes and others, consider the material origin of all things to be K'o or Air, which is the primary matter from which all things are formed.—(See Morrison's Dictionary, part ii., vol. i., No. 5311.)

This K'e, or Matter, is considered by them to be eternal, and it is associated with an eternal, ungenerated, and therefore self-existent First Cause, which the Confucianists generally style Le or Fate (see *Ibid.* No. 6942). And as the other Pagans have designated this Eternal Fate "God," and declared him to be "Incomprehensible," so also the Chinese philosophers designate him "God," and predicate of him the same attribute of incomprehensibility; *e. g.* :—

"Le is God (SHIN) and is *Incomprehensible*."—Sing-le-ta-tseuen, ch. ii., p. 36.

"Being asked whether the God (SHIN) spoken of is the Maker and Transformer of heaven and earth, he (Choo-tsze) replied God (SHIN) is just that Le," &c.—*Ibid.* p. 35.

"They (the Chinese) often say Le is God (SHIN)."—Morrison's *Memoirs of Dr. Milne*, p. 161.

As the Pagans considered all things to depend upon their God, κατ' ἐξοχην, for existence, so do the Chinese philosophers; *e. g.* :—

"If this Le had no existence, then, *there would be no heaven, nor earth, nor men, nor things*; all would be without a connecting bond."—Choo-tsze's Complete Works, ch. xlix., p. 3.

This God and eternal matter, the Confucianists, like the Stoics, consider to be inseparably united together, so that the one cannot exist without the other; *e. g.* :—

"Le being eternal, K'e is eternally united with it."—Ibid. ch. xlix. 10.

"Le is not a separate thing, he rests in the midst of the K'e; if there were no K'e, then Le *would not have anything to rest upon*."—Ibid. ch. xlix., 1.

"Separated from K'e, there is no God (SHIN); separated from God (SHIN), there is no K'e," &c.—The two Chings, &c., vol. i., p. 52.

"All (material) things have visible traces, but God (SHIN) who is in their midst (inherent in all things) is invisible. God (SHIN) is never separate from matter. Hence God (SHIN) is the Incomprehensible One who is in the midst of (*i. e.* inherent in) all things, and renders them mysterious," &c.—Yih-king, vol. xii., 17, 13 Com. (Imp. edit.)

The same law, also, which led the rest of the Pagan world to associate eternal matter with God, is also recognised by the Confucianists; *e. g.* :—

"... As in the world men and things, grass and trees, birds and beasts are all generated from seed, and *there is nothing which is without a seed*, if unsown soil produces a single thing, this is the K'e," &c.—Choo-tsze's Le and K'e, sentence 10.

"*Ex nihilo nihil fit*," and hence when anything appears to spring up spontaneously, the K'e or primary matter is considered to be the seed whence it is produced.

3. Matter, although considered eternal, was yet held by many to have been *generated by the Deity*. It is stated, for instance, in the Timæus, ch. ix., that the universe was generated by its "Creator and Father;" and Plato is supposed to have followed Hermes and the Egyptians in thus holding that "the matter emanated from the Deity or divine nature itself."—(Cudworth, vol. i., p. 570, note.) Such is also the Confucian doctrine; *e. g.* :—

"Le existing, K'e is afterwards *generated*."—Choo-tsze's Works, ch. xlix., p. 1.

"Le *generated* the K'e."—Sing-le-ta-tseuen, ch. xxx., p. 10.

Thus while the Confucianists associate eternal matter with God, they yet consider that the former was generated by the latter, or in other words, that matter is inferior to God, not *in time*, but *by nature*,



and this was the doctrine held by Probus, Simplicius, and all the later Platonists.—(See Cudworth, vol. i., p. 302, note.)

This *Le* inherent in *K'e*, or God and Matter, form the one compound source of all things.

"With regard to the *one origin* of all things, their *Le* is the same, but their *K'e* is diverse."—Choo-tsze's Works, ch. xlix., 7.

And this *Le* or God is like the Stoical *Θεὸς κατ' ἐξοχὴν*, the *only* Incorporeal thing in the universe; for,

"*Le* is Incorporeal, *K'e* is Corporeal."—Ibid. p. 1.

4. Various names and titles were given to the *Θεὸς κατ' ἐξοχὴν* by the Pagan philosophers; *e. g.*, Fate, Reason, Incorporeal Reason, Providence, Nature, Heaven, &c. He was considered to be a perfect indivisible unity; the Immoveable Author of all motion; Incomprehensible and Hidden; and was said to pervade all things, &c. His proper names were Jupiter, Baal, Mithras, Hammon, &c., according as he was designated by the various Pagan nations.—See Cudworth, vol. i., 196, note; 423-4; vol. ii., 9, 14, note; 108-9, 148. Also Enfield's Hist. of Philos. vol. i., p. 334, &c.

Precisely the same designations, &c., are given by the Chinese Confucianists to their *SHIN κατ' ἐξοχὴν*; *e. g.*:—

*a.* "*Heaven*," "*Providence*," &c.

"Being asked the difference between (the titles) '*Heaven*' and '*Providence*,' '*Nature*' and '*Le*,' and whether '*Heaven*' refers to his self-existence, '*Providence*' to his flowing forth, and being conferred upon all things; '*Nature*,' to the substance (*i. e.* God and matter together), which the myriad of things obtain in order to exist; and '*Le*,' to each matter and thing having its own law; yet spoken of unitedly, then '*Heaven*,' '*Le*,' '*Providence*,' and '*Nature*,' all designate the same being; is this correct? He (Choo-tsze) replied: Just so; some persons, however, now assert that '*Heaven*' does not refer to the azure sky; yet, in my opinion, the azure sky *must not be omitted*."—Choo-tsze's Works, ch. xlii. p. 1.

Thus the Confucianist *SHIN, κατ' ἐξοχὴν*, is indifferently styled "*Fate (Le)*," "*Nature*," "*Heaven*," or "*Providence*." In the title "*Heaven*," however, is included the *material* Heaven (or *K'e*), in which this Supreme God is inherent when the world is arranged by him from chaos. These different titles of this Supreme *SHIN*, Choo-tsze also states in the above passage, refer to his various powers; so also the *Θεὸς κατ' ἐξοχὴν*.

"You may mention nature, fate, fortune; names of this kind are all names of God variously employing his power."—Cudworth, vol. i., p. 249, note.

b. "Reason," or "Incorporeal Reason."

"Le is Incorporeal Reason, the *Origin* of life; K'e is the corporeal vessel, the *Receptacle* of life."—Choo-tsze's Works, ch. xlix. 5.

"That which is Incorporeal is Reason, that which is corporeal is the Receptacle. 'Incorporeal' refers to Le; 'corporeal,' to matter and things."—Sing-le-ta-tseuen, ch. xxxiv. p. 22.

"That which is Incorporeal is Reason, that which is corporeal is the Receptacle." *Com.* "Reason is Incorporeal, the God (SHUN) who renders all things mysterious," &c.—Yih-king, vol. ii., 14, 33.

c. "Nature."

"Nature is the entire Heavenly Lo; when we speak of Nature, we include the K'e."—Choo-tsze's Works, ch. xlix. 11.

". . . Yet if we *always* consider the K'e to be Nature, and Nature to be the K'e, we do not clearly understand the subject."—*Ibid.* ch. xliii., 10.

Thus under this one title "Nature," two things totally different are included by the Confucianists; viz., Fate or God, the Maker of the universe, and the Matter from which he forms it; yet, these two although inseparably united, must not be confounded, for this title is only given to the K'e or primary matter, in consequence of the *melior natura* inherent in it. Thus, also,—

"The Stoics divide *nature* into *two parts*; one, that which works; the other, that which offers itself to be wrought upon. In the former is the power of acting, in the latter is simple matter, nor is one able to do anything without the other. Thus under one term of nature, they comprehend two things very diverse, *God and the world*, the artificer and the work, and they say that one cannot do without the other, as if nature were *God mixed up with the world*. For sometimes they so confound things, that God becomes the very *soul of the world*, and the world the *body of God*."—Cudworth, vol. i., p. 196, note.

"What is nature, says Seneca, but the *Divine Reason inherent in the whole universe and in all its parts*? Or, you may call him if you please, the author of all things."—Enfield's Hist. Philos. vol. i., p. 334.

d. "The Great Extreme."

"The Great Extreme is Incorporeal Reason," &c.—Sing-le-ta-tseuen, ch. i., p. 12.

"Reason is the Great Extreme of the Yih-king (Classic)."—Choo-tsze's Works, ch. xlix., 16.

"The Great Extreme is Le."—*Ibid.* p. 8.

This title of the SHUN, κατ' ἐξοχήν, is derived, we are told by Choo-tsze, from "a pivot," or from "the centre beam of a house,"

and it corresponds to the title "Tigillum," given to the Supreme Zeus or Θεός κατ' ἐξοχὴν. Hence he is the great source whence all things emanate ; *e. g.* :—

"The Original Extreme obtains this designation from the idea of a pivot. The sages meant by the Great Extreme *the Root of Heaven, Earth, and all things*; hence Choo-tsze designated him 'The Infinite,' (ἄπειρον, see Cudworth, vol. ii., p. 47), and thus placed his immateriality beyond a doubt."—Choo-tsze's T'ac-keih, sentence 13.

*e.* He is *an indivisible Unity or Monad.*

"Heaven divides and becomes Earth, Earth divides and becomes the myriad of things, but Reason *cannot be divided*," &c.—Sing-le-la-tseuen, ch. ii., p. 22.

"Body is divisible, but God (SHIN) *cannot be divided*."—Ibid. p. 34.

"The Great Extreme is Unity and without compare."—Choo-tsze's Works, T'ac-keih, sentence 27.

Hence he pervades all things without division of his substance ; *e. g.* :—

"Being asked, with regard to Le being Unity, and when distributed amongst the myriad of things to pervade them, then the myriad of things have each a Great Extreme within it ; according to this can the Great Extreme be divided into portions? He (Choo-tsze) replied : in reality, there is but *one* Great Extreme, and each of the myriad of things have received it, and each has within it a complete Great Extreme ; for instance, the moon in heaven is but one, and when it is scattered amongst the rivers, then it is seen in each, yet *we cannot say that the moon is divided*."—Choo-tsze's Works, ch. xlix. p. 10.

"God (SHIN) is Unity ; he rides upon the K'e, and changes and transforms it," &c.—Sing-le-la-tseuen, ch. xi., p. 33.

So also Parmenides and Xenophanes "affirmed that the *one* or *unity* was the first principle of all ; matter itself, as well as other things being *derived from it* ; they meaning by this one, *that highest or Supreme God who is over all*."—Cudworth, vol. ii., p. 38

*f.* He is the *Immoveable Author of all motion.*

"Le has (the power of producing) motion and rest, and therefore the K'e moves and rests. If Le had not this (power of producing) motion and rest, then how could the K'e of itself move or rest !"—Choo-tsze's Works, ch. xlix. 8.

"We *cannot predicate* motion or rest of Le ; but that which moved and generated the Light, rested and generated the Darkness,

is Lo inherent in the K'e, and which therefore cannot but move and rest. He rests upon the pivot as in a chariot, and thus *is not affected by the motion or rest.*"—Ibid. p. 32.

Hence in the language of the philosophers this Supreme God "moves, yet moves not; rests, yet rests not; *i. e.*, he confers these powers upon the primary matter in which he is inherent, while he himself is not affected by either the motion or the rest, occupying as he does "the pivot," or centre of motion.

"That which when at rest cannot move, and when in motion cannot rest, is Matter; that which moves, yet moves not, rests, yet rest not, is GOD (SHIN)."—Ibid.

The Θεός κατ' ἐξοχὴν is designated by Aristotle "το πρῶτον κινουὶν ἀκίνητον, the first immoveable mover."—Cudworth, vol. ii., p. 84.

g. He is *Omnipresent*, and the *Author of all change and transformation.*

"Confucius said, He who comprehends the doctrine of change and transformation, understands what GOD (SHIN) accomplishes."—Com. "The acts of GOD (SHIN) are incomprehensible; we must look at change and transformation in order to understand them. GOD (SHIN) is omnipresent<sup>1</sup> in the midst of all these changes and transformations."—Yih-king, ch. xiv., 16.

Having, however, exhausted all their powers of imagination in devising names and titles by which to designate their Supreme God, the philosophers acknowledge how far he is above all these, and hence they designate him "Woo ming," or "the nameless One."

GOD (SHIN) is not confined to place and is omnipresent; he unites himself to *the mind* of man, which thus has its origin in Unity. Reason and Unity are but *forced* names of GOD (SHIN): if we consider GOD (SHIN) to be GOD (SHIN), this is the best appellation."—Sing-le-ta-tseuen, ch. xii., 2.

"According to the old Egyptian theology . . . God is said to have both *no name* and *every name.*"—Cudworth, vol. ii., p. 259.

h. He is *Empty Space* or *Incorporeal Vacuum.*

"He is a bare empty, wide world, without corporeal vestiges," &c. —Choo-tsze's Works, Le and K'e, sentence 10.

"Reason is the Great Vacuum, and is Incorporeal."—Sing-lo-ta-tseuen, vol. xii., 1.

<sup>1</sup> We have here an instance of the very different meaning attached to the *same* word by the Heathen and by Christians. By the Omnipresence of God, the former mean that he is present *in* all things, whereas *we* mean by that term that all things *are present* to God.

By this "Great Vacuum," is meant the infinite Empty Space in which the universe revolves, and in which the latter is contained or comprehended.

"This Principle (Le) is so great, that it *comprehends* heaven and earth, and is the support of generation and transformation; so minute, that it *enters into every fibre and particle*; there is no distance which it cannot traverse, and there is nothing so mean that it does not reach it; yet we must discern what it is which thus pervades (all things)." —Choo-tsze's Works, ch. xli., 15; xlv., 12.

So also Philo held that "God is that space which *surrounds and encompasses the whole nature of things*." —Cudworth, vol. iii., p. 242, note.

Onatus the Pythagorean says, "It seemeth to me that there is not only one God, but that there is one *the greatest and highest* God that governeth the whole world, &c. That is that God who *contains and comprehends the whole world*," &c. —Cudworth, vol. i., p. 374.

i. He is *Hidden*.

"I have already said that the Great Extreme is (like one who) *hides his head*," &c. —Choo-tsze's Works, T'ae-keih, sentence 19.

"Ammon, in his books, calleth God *most hidden*, and Hermes plainly declareth that it is hard to conceive God, but impossible to express him." —Cudworth, vol. i., p. 564.

k. He *animates* the K'o or Matter in which he is inherent, and is thus the Supremo Soul of the animated universe.

"K'o accumulated forms Body; Le unites with it, and *then* it has the power of *intellect and perception*; just as when oil is poured upon fire, then there is much flame," &c. —Choo-tsze's Works, Le and K'o, sentence 22.

Hence the world (or *arranged* K'e) is an animal endowed with life and reason, and is *the body* of God who pervades all its parts. Plotinus thus states the opinion of the ancient philosophers on this point:

"It is *absurd to affirm* that Heaven (or the World) is inanimate, or devoid of life and soul, when we ourselves, who have but a part of the mundane body in us, are endued with soul. For how could a part have life and soul in it, the whole being dead and inanimate?" This one soul of the world and whole mundane animal was by the Stoics and others considered to be "the *πρωτος Θεος*, the *first and highest* God of all." —Cudworth, vol. ii., p. 176.

5. The title Le is chiefly given to the SHUN, κατ' ἐξοχην, *in chaos*, e. g. :—

"It is Le which prevents the twofold matter and the five elements

from losing their distinctness, although blended together (in chaos)," &c. —Choo-tsze's Works, Le and K'e, sentence 9.

Hence the following distinction has been made in the application of the titles Le (Fate) and T'ae-keih (The Great Extreme).

Leibnitz is of opinion that the Le of the Chinese is the *chaotic soul of the world*, and their T'ae-keih the soul of the *formed universe*; in fine, the *Deity of the Stoics*.—Enfield's Hist. of Philos. vol. ii., p. 577.

6. From the above statements we perceive that the Chinese, *in common with all other Pagan nations*, hold :—1. That there is one Eternal, Ungenerated First Cause of all things. 2. That this First Cause is "Fate," "Providence," "Nature," "The Infinite," "Heaven," "Reason," "Incorporeal Reason;" an indivisible Unity, an Immoveable Mover, Hidden, Incomprehensible, Omnipresent, the Root and Author of all things, &c. 3. That he is the Supreme Soul of the whole universe, which is by his presence constituted a living animal, endowed with intellect and the power of motion. And 4. That matter is eternally associated with him. This First Cause, the other Pagans respectively designate *Ocos*, *Deus*, &c. &c., and the Chinese designate him *SHIN*.

II. One of the most important doctrines of the Heathen world, and one which is to be found in all Pagan systems, is that of the endless succession of similar worlds. It is only by the light of this doctrine that we can get any very clear insight into the theology of Pagan nations, and its importance in this respect is thus stated by Mr. Faber:—

"The doctrine of a succession of similar worlds, more or less systematically and explicitly maintained, may almost be considered as *the key* to ancient mythology. As such therefore it merits a particular examination. With it the theory of the metempsychosis is immediately connected, forming indeed a constituent part of it," &c.—Orig. of Pag. Idol. vol. i., p. 3.

1. This doctrine is inculcated in the Yih-king in the P'ö diagram, which is stated to represent "falling down," or "the soft (*i. e.* gross matter) overcoming the Hard;" *i. e.* the inherent soul of the world (see III. 2), and thus all things return to primeval chaos. (See Yih-king, vol. ii., ch. 1, p. 60.) In the Füh diagram, however, "the Hard" regains the ascendancy and "returns." This MIND or soul of the world then proceeds to form a new universe or body for himself, and hence this diagram is said to "*manifest the MIND of Heaven and Earth*," or the world. (See Ibid. vol. vii., 9, 38).

To transcribe the statements of this doctrine by the various Chinese philosophers would occupy too much space. I must therefore refer the reader to the Sing-le-ta-tseuen for further information on the subject, and shall merely quote here the opinion of Choo-foo-tsze, which is as follows:—

“Being asked, ‘From the opening and spreading out (of the world from chaos) to the present time, is not 10,000 years; how was it *before* that time?’ He (Choo-tso) replied, before that there was another (world) similar to the present one. Being asked whether Heaven and Earth are capable of being annihilated; he replied, no; but it is my opinion that *when men completely depart from correct principles*, then the whole will become chaos, and men and things will cease to exist, and then there will be *a new commencement*.”—Choo-tsze’s Works, T’heen and Te, sentence 5.

These are called the “Great Revolutions” of the world, and are compared to a year; *e. g.*:—

“A day has a day’s revolution, a month has a month’s revolution, a year has a year’s revolution; Heaven and Earth’s commencements and terminations are *the great Revolutions*,” &c.

Shaou Pih-wän says, “Each complete Great Revolution resembles *a year*.”—Sing-le-ta-tseuen, ch. viii., p. 13.

Each destruction of the world and return to chaos, is accomplished by a general deluge, *e. g.*:—

“What Woo Fung says about a great termination (of all things) in a general convulsion (of nature), the sea removing out of its place, the hills sinking down, and the rivers overflowing; men and things utterly destroyed, and the ancient traces all effaced refers to the destruction of the world by Deluge. The shells of the sea snail and pearl oyster have been seen on high hills and on stones; these stones formed (portions of) the soil of the former world,” &c.—Choo-tsze’s T’heen and Te, sentence 6.

It is when all things have been thus destroyed and when the time arrives for the formation of a new world that the inherent “MIND” or soul “of Heaven and Earth” comes forth, as stated in the Yih-king to accomplish the task; *e. g.*:—


“When the myriad of things have been generated and are flourishing, Heaven and Earth do not exert their MIND; but, when all things have decayed, and *require to be again generated*, then Heaven and Earth exert their MIND.”—Ibid. sentence 23.

Thus when one Body or World is destroyed by a Deluge, MIND arouses from a state of inactivity and comes forth to generate a new one for himself.

Although the Chinese philosophers differ as to *the age* of the present world, yet they all agree as to the fact of a *succession* of worlds, as an examination of the Chinese work above mentioned will abundantly show. The Deluge, being such a signal display of divine vengeance, it is not to be wondered at that it should have made a deep and lasting impression upon the minds of succeeding generations; nor can we feel much surprise that the Pagan world should thus multiply this one fearful judgment into an endless repetition of the same phenomenon. The order of things, according to this doctrine, is as follows: the world is first formed from Chaos, and the First Man is born from this *ovum mundi*. This and some few succeeding generations form the golden age of the world when universal righteousness and happiness prevail. After this, however, the human race becomes degenerate, and wickedness prevails; and when this state of things reaches its climax, then the whole world is destroyed by a Deluge, and returns to chaos. It is *form* alone, however, which is thus destroyed, the matter (K'e) of which the universe and its several parts are formed being eternal (I. 2). Hence, after a certain period has elapsed, the world again springs forth from chaos, the first man reappears, and a new world similar to the former one, and peopled by the same inhabitants, is called into being. The minute similarity of these worlds may be gathered from the following incident. Conversing one day with an intelligent Confucianist on this subject, he remarked, "We are now seated at this table, conversing about this passage (in the classics); and, after this world has returned to Chaos, when the corresponding period to the present, shall arrive in the succeeding world, you and I shall again be seated at this table, conversing about this same passage."

It is evident that these endless appearances of the First Man constitute him an *eternal* Being; thus adorning a mere mortal with one of the principal attributes of Deity. In fact, this Man, as we shall see presently, is the MIND mentioned in the Yih-king, who is deified and regarded as the Creator and Governor of the universe.

2. The eternal K'e which, by constantly revolving, ultimately arranges itself, from its chaotic state into the formed universe, is, as we have seen, constituted a rational Being or animal by the inherent Divine "Reason" or supreme soul of the universe. (See i. 4, k.)

The Chinese philosophers represent this animated universe by a Globe, or Circle, or Egg, thus , and it is supposed to be infinite in extent, and eternal in duration, the *form* only being subject to change. This circle of the universe is designated by various names



and titles, most of which are derived from the inherent "Reason," *e. g.* :—

a. The K'e is the "*Great Extreme*."

"The Great Extreme is one K'e, which divided," &c.—Choo-tsze's Works, T'ae-keih, sentence 3.

This title (like most others) is given to this animated K'e, in consequence of the *melior natura* inherent in it; *e. g.* :—

"God (SHIN) is Unity, he rides upon the K'e," &c.—Sing-le, &c., ch. xi. 33.

"Because of its (*i. e.* the K'e's) one God (SHIN) it is designated the *Great Extreme*," &c.—Yih-king, vol. ii., 14, 25, Com.

Hence, to avoid confusion, the Chinese philosophers generally confine the title "Great Extreme," when treating of Cosmogony, to the K'e, and designate the inherent Reason or God "The Infinite," expressing the inseparability of the two by the conjunction "and," thus, "Infinite and Great Extreme."—Compare Choo-tsye's Works, T'ae-keih, sentence 30, with Sing le, &c., vol. i., 12.

b. The K'e is "*Heaven*" or "*Shang-te*."

The inherent Divine Reason takes no part in the generation of the world, further than endowing the K'e or Great Extreme with the necessary powers to generate it from his own substance. It is this animated K'e therefore, which, depending upon the inherent Lo, generates all things; *e. g.* :—

"Lo existing then K'e exists, flows forth and pervades, *generates and nourishes*," &c.—Choo-tsye's Works, Lo and K'e, sentence 12.

"The Great Extreme is one K'e, which, by degrees, divided and became two K'es . . . it also divided and became five K'es (*i. e.* five elements); it scattered and became *all things*."—Ibid. T'ae-keih, sentence 3.

Hence, this Great Extreme is designated "Heaven" and "Shang-te."

"Heaven is the *accumulated K'e*."—Ibid. T'heen and Te, sentence 39.

"When *Heaven* produces and completes the myriad of things, and rules and governs them, the title given to that Being is 'Te,' *i. e.* Shang-te.—Leggo's "Notions of the Chinese," &c. p. 12.

"On Choo Ho's principles T'ae-keih (The Great Extreme) and Shang-te are the same."—Ibid. p. 63, note.

c. The K'e is the "*Supreme One*."

The Yih-king contains the Chinese Cosmogony in numbers, and when the K'e or Shang-te is in his Chaotic or undivided state, the rudiments of all things being blended into *one undivided mass*, he is designated "One" (not *person* but *unit*); and, as all the other

numbers, or portions of the universe are generated from his substance, he is designated the "Supreme Unit," or "One;" *e. g.* :—

"The Supreme One is the original K'e of Chaos, before the separation of Heaven and Earth. *Before dividing*, he is designated *One*."—Le-ke, vol. xviii.; Lo Yun, iv., p. 8.

"The Great Extreme is the one Chaotic K'e, *before Heaven and Earth divided*. This is the 'Great Commencement' and the 'Supreme One.'"—Chow Yih Lew, vol. iv., 7, 39.

The manner in which the K'e or Supreme Unit, or Shang-te, generates all things from his own substance, is thus described in the classics:—

"Thus it is that ceremonies date their origin from the Supreme One; he *dividing*, constituted Heaven and Earth; *revolving*, he produced Light and Darkness; *changing*, he brought about the four seasons; and *arranging*, he appointed the Kwei-shins," *i. e.* Gods and Demons.—Medhurst's "Theology of the Chinese," p. 82.

Thus we have in this origin of all things or animated monad, the same distinction as that made by Pythagoras between *Unity* and *One*. The former is the God *κατ' ἐξοχήν*, and is *indivisible* (*i. 4, c.*); the latter is the material *divisible* Demiurge (or K'e) who generates all things from himself by his constant gyrations, and who is the Father of Gods, Demons, and Men (III. 6).

d. The K'e is MIND (SIN).

"If there were no K'e, then Lo would not have anything to rest upon."—Choo-tso's Works, Lo and K'e, sentence 5.

"If there were no MIND, then Lo would not have anything to rest upon."—Ibid. ch. xlv. 2.

Here the "K'e" of the first sentence is designated MIND in the second. Again,

"MIND is the Great Extreme."—Ibid. T'ao-keih, sentence 27.

e. The K'e is represented by an Egg; *e. g.* :—

"The Great Extreme—the K'e—embracing three is one. The San-Woo-leih-ke says that previous to (the separation of) Heaven and Earth, Chaos was like *on egg*, turbid and watery, and about to burst."—Wan-haou-tseuen-shoo, p. 1.

And as the K'e, or *ovum mundi*, is a rational animal, it bears the same relation to the fully formed world which the Fœtus does to the full-grown being:—

"Before the K'e divided, his form was *a fœtus*, like an egg," &c.—Imperial Thesaurus.

This "Heaven," or "Shang-te," when he is completed and becomes the formed world, is still represented by a Circle or Egg; *e. g.* :—

"Heaven's (*i. e.* the World or Shang-te's) form is like a bird's egg; Earth rests in his midst, and Heaven upholds her outside, as the shell does the yolk, the whole being round like a bullet; and hence the phrase 'Circumference of Heaven' means that his form is a *complete circle*. Both portions are Heaven (*viz.*) the concave half above the Earth, and the half below the Earth," *i. e.* Tartarus.—Sing-le, &c., vol. xii. 22.

Thus the Sacred Mundane Circle is used to represent both the *Chaotic* and the *arranged* world. The former is the lesser circle, and the latter is the greater.

3. The K'e or Universe is both Infinite and Eternal; *e. g.* :—

"The Great Extreme is a great thing; the four quarters, Zenith and Nadir, are called Yu. (Duration) from ancient to modern times is called Tsow. Nothing is so great as Yu; so great is it that the four quarters *go into infinity*. Nothing is so great as Tsow; from the most ancient times to the present, *the coming and going of ages is unceasing* (*i. e.* the World is Infinite and Eternal). Every one should be acquainted with this. Being asked who asserts this, he (Choo-tsze) replied, *the ancients assert it*," &c.—Choo-tsze's Works, T'ae-keih, sentence 25.

This animated World or Shang-te is the greatest *Numen* worshipped in China.

"The Great Extreme is the most extreme point, beyond which we cannot go; Most High, most Mysterious, most Pure, most Divine, surpassing everything," &c.—*Ibid.* sentence 30.

4. The eternal K'e or Shang-te is twofold, and like man, consists of subtle and gross K'e, the former the Soul, and the latter the Body.

"At the commencement of Heaven and Earth, before Chaos was divided, I consider that there were only two things, *Water* and *Fire*. The sediment of the Water formed the Earth."—*Ibid.* T'heen and Te, sentence 4.

This ethereal Fire is the Active Principle or Soul of the K'e, and it is designated Yang, Light; the Water, which is not the element, but a turbid, muddy mass, from which the Earth is eventually formed, is the Passive Principle, and is designated Yin, Darkness. It is on the former or Active Principle that the inherent Divine Reason confers intellect and the power of motion; the latter merely forms the ethereal Body or Vehicle of the Intellectual Fire.

"Intellect, perception, and motion, belong to the *Light*, bodily substance to the *Darkness*."—*Ibid.* ch. li., 19.

Hence it is from this Intellectual Fire that the whole K'e or Universe is styled MIND or Shang-te; for,

"MIND is the *brilliant portion* of the K'e."—Ibid. ch. xlv., 2.

Thus the Origin of all things, or animated Chaos, consists of three hypostases; viz.: 1. The Eternal, Ungenerated "Nature" or God (I. iv. c.). 2. MIND or the Soul of the World—the subtle K'e; and 3. The grosser K'e, his ethereal Body: and the relation between these three is stated as follows:—

"MIND compared with Nature is *more material*; compared with the K'e (i. e. the grosser K'e or Body) he is certainly *more spiritual*." Ibid. p. 4.

Hence Chaos consists of a *rational Soul*, or Intellectual MIND *inherent in Matter*.

a. It is the *material Principle*, or turbid muddy mass, which the Chinese philosophers chiefly mean by the term "Chaos," *e. g.*:—

"That which forms the Chaos of Heaven and Earth is *the Water*." Sing-le, &c. xxvi., p. 19.

5 Shang-te or MIND—the Light—is the firstborn from Chaos.

"Before Chaos was divided, the twofold K'e was confused and dark until it divided, and then the centre formed a wide and *most brilliant* opening, and the 'Two E' (Light and Darkness) were established."—Choo tsze's Works, T'heen and Te, sentence 6.

Thus MIND, or Shang-te, in separating himself from Chaos or Matter, generates Yin and Yang, or Darkness and Light, like the Chaldean Bel, *by cutting himself in two*; hence he is addressed thus,

"O Te (Shang-te) when *thou* hadst separated the Yin and Yang," &c.—Legge's "Notions," &c. p. 28.

Thus, also, although Shang-te is the *Son* of the Earth, or Matter, being the first generated God, yet as he emerges from Chaos by his own power, and then forms matter into the Earth, he is also said to *generate* the Earth, and he is therefore her *Father*. Earth afterwards becomes his *Wife*. In all this we have *the foundation* on which the poets built the various amours of Jupiter. The Rainbow is said by the Chinese to be the offspring of an adulterous connection between Heaven or Shang te and Earth.

6. Shang-te, or the Light, is also designated "Day," and the Darkness in Matter is designated "Night."

"Day and Night revolve without ceasing, and are the two principles, Light and Darkness," &c.—Choo-tsze's Works, T'heen and Te, sentence 26.

Hence, in Chinese cosmogony, darkness broods over chaos until the birth of light, and thus *night is prior to day*.

7. MIND or Shang-te—the Subtle Ether—is the *demiurgic framer*

of the world ; and the Divine Reason, or God, uniting with him, constitutes him the Ruler and Governor of the world ; *e. g.* :—

“ K'e accumulated forms body, Le unites with it, and *then* it has the power of intellect and perception ; just as when oil is poured upon fire there is much flame. That which *causes* it to have perception is the Le of (*i. e.*, inherent in) MIND ; that which *has* perception is the soul of the K'e,—*i. e.*, MIND himself, or the subtle K'e.—Choo-tsze's Works, ch. xlix., 5.

“ Being asked, with regard to the MIND and Le of heaven and earth, whether Le is Providence and MIND the Ruling Power (Shang-te), he (Choo-tsze) replied, MIND certainly is the Ruling Power, but that which constitutes him the Ruling Power is Le ; not that, separated from MIND, there is a distinct thing, viz. Le, or that, separated from Le, there is a distinct thing, viz. MIND (*i. e.* these are *different* though not *separate* things, being eternally united). Being further asked whether MIND is the same as the Ruler, he replied, MAN is the same as Heaven (*i. e.* the world), and MIND is the same as the Ruler (Shang-te).”—Ibid. T'hëen and 'Te, sentence 20.

As it is the inherent reason which makes Shang-te or the Subtle Ether to be a MIND or rational soul, it follows that all Shang-te's acts in generating and governing the world are in reality the acts of the Supreme God or Le ; *e. g.* :—

“ Shang-te is *Le acting as Lord*.”—Ibid. sentence 27.

a. From the above statements it appears that the title “ Heaven,” given to the animated K'e, has a *threefold* application,—viz. 1, to the God κατ' ἐξοχήν, or Le ; 2, to the Ruling Power, or Shang-te—the subtle K'e ; and 3, to the material Heaven or Universe—the gross K'e—which is Shang-te's body. These are the *only* applications of this term to be met with in the Chinese Classics ; *e. g.* :—

“ Being asked the meaning of the word “ Heaven” in the Classics, he (Choo-tsze) replied, ‘ People must examine and distinguish for themselves ; in some places *the azure firmament* is meant, in some *the Ruling Power* (Shang-te or MIND), and in some *Le is alluded to*.’—Ibid. sentence 29.

b. Hence Shang-te, or MIND complete, is the animated material Heaven, and there is no such thing to be found in the Chinese Classics as a *personal* God distinct from matter ; *e. g.* :—

“ *The Firmament is Heaven*. It is *this* Heaven which revolves and pervades (all things) without cessation. Now, to assert that Heaven has a *person* (Jin) up there, who records and judges sin and wickedness, is *certainly incorrect* ; to assert that there is *nothing whatever* which governs it, is also incorrect. People should consider this point.”—Ibid. sen. 28.

Thus a Lord and Governor of Heaven is admitted, while a *personal* one is denied; Shang-to or MIND being the inherent soul of heaven or the universe, who governs this his body, just as the soul in man governs his body; *e. g.* :—

“The substance or *body* is called heaven, and the Lord and Governor thereof is called Te”—*i. e.* Shang-te.

“Shang-te is the Lord and Governor of Heaven, as the *human MIND is the lord and governor of the body*.”—Medhurst’s “Inquiry,” &c., p. 28.

“Shang-te is the Ruler of Heaven, just as the MIND is the ruler of the body.”—Legge’s “Notions,” &c., p. 52.

c. Although, however, the animated Heaven or World is Shang-to complete (body and soul), yet as the soul constitutes the being himself, it is the subtle invisible ether or “MIND” which is chiefly meant by the designation “Heaven” or “Shang-to” (see above, § 4); *e. g.* :—

“Heaven and Te (Shang-te) indicate *one Being*. The stars and constellations are not Heaven. Heaven must by no means be sought for in *what is visible*. In what does he, who seeks for Heaven in natural appearances, differ from a person who knows that a man has a body, colour, and form, but does not recognise the *honourable, sovereign MIND*?”—*Ibid.* p. 37.

6. It is from this animated Heaven or Shang-to that the whole mundane circle or world which he contains within himself is designated “Heaven;” *e. g.* :—

“Earth has hollow places; Heaven surrounds her on all sides, and has no hollow place. That which presses in and fills up all things is Heaven. The four quarters of Earth incline downwards, and rest upon Heaven; Heaven embraces Earth, and his K’o penetrates every place, so that *the whole mass is Heaven*.”—Chung Yung P’un-c-hwao-tsenen, ch. i, p. 26.

“Heaven and Earth are in reality but *one thing*; *Earth is also Heaven*.”—Works of the Two Chings, &c., vol. i, 30, 6.

Hence the World or Shang-to is indifferently styled “Heaven,” or “Heaven and Earth;” and to worship this animated sacred circle is to worship Shang-to; *e. g.* :—

“Confucius said. . . By sacrifices to *Heaven and Earth* they served Shang-te.”—Chung Yung, sec. 19.

And *this* is the Being who is said in the Classics to “forgive” or “not forgive” sins; *d. g.* :—

“The phrase ‘*Heaven and Earth will not forgive*,’ means that all things are devoted to destruction,”—*i. e.* are about to return to chaos.—Choo-tsze’s Works, T’hên and Te, sentence 5.

a. Thus Heaven and Earth, which are regarded as *male* and *female* (III. 5), ultimately resolve themselves into *one* Being, who partakes of *both* sexes, and is designated Heaven or Shang-te, and who contains and generates all things within himself :

"The *myriad* of things are included in Heaven and Earth; *Heaven* and *Earth* are included in Heaven."—Chung Yung, Pun-e, &c., ch. i., 26.

7. In this K'e, therefore, we have a compound Being, viz. the animated World, in whom Heaven or MIND—the subtle K'e—is the Soul, and the grosser K'e, or Matter, which ultimately becomes the Earth, is the Body. Hence we meet with such statements as the following :—

"Earth is *Matter*, Heaven is *God* (Shin)."—Chang-tsze, Ching-mung, i., 17.

"Heaven is *God* (Shin), Earth is *Body*."—Pit-tsze, ch. xlvii., 2.

This MIND or Shang-te pervades every portion of his body, the world, and is the principle of life in all creation. The soul in man is a portion of this subtle Ether or Soul of the World, and his body is derived from Earth or Shang-te's body; *e. g.* :—

"Every ether (*i. e.* soul) in existence, is it not from *Heaven*? every body in existence, is it not from *Earth*?"—Sing-le, &c., ch. xxvi., 9.

Hence, in the formation of man, Heaven or Shang-te confers the soul, and Earth the body: so that man is a microcosm, or lesser Shang-te (see iv.).

8. This animated K'e, or Shang-te, triplicates his substance at the commencement of each universe; *e. g.* :—

"That which is infinitely great is called 'supreme,' and that which is undivided is called 'one'; this is the principle of the Great Extreme, which, including *three*, consists of *one*."—Medhurst's "Theology," &c., p. 82.

"The Great Extreme—the K'e—embracing *three*, is *one*."—Wan-hau-tsenen-shoo, p. 1.

"The "three" here spoken of are "Heaven, Earth, and Man," which are called the "San-tsae," or "the three Powers" of nature; and this triplication of the universe is effected by the power of the inherent MIND or soul, hence it is said,—

"When Te (Shang-te), the Lord, had so decreed, he called into existence *heaven, earth, and man*," &c., literally, "*the Three Powers*."—Legge's "Notions," &c., p. 29 (see Chinese).

9. This animated K'e, or Shang-te, is also divided in the Chinese Classics into *eight* material forms; and this Ogdoad, we learn from the Yih-king, vol. xii., 17, 18, consists of Heaven, Earth, Thunder, Wind,

Water, Fire, Mountains, and Dew. These are the "eight Diagrams" of the Yih-king.

Thus we have in the Chinese system also the Triad and the Ogdoad, which are found in *every other Pagan system*. That these arbitrary numbers are not borrowed from any other system is plain from the fact of their differing in *details* from the others; and thus we have plain proof that the founders of the Chinese empire derived their system from the one source common to all before the Dispersion, and carried it with them from the Plain of Shinar to China.

In the "eight Diagrams" Heaven and Earth are regarded as the great Father and Mother, and the remaining six are styled "the Six Children," viz. three males and three females. The three males, or sons, are triplications of Heaven, or Shang-te; and the three females, who are united to them in marriage, are three daughters, triplications of Earth, or the Great Mother (see Yih-king, vol. xii., 17, 18). These are the chief gods of the Classics. Thus the three sons (or gods) resolve themselves into Shang-te, the Great Father, and the three females (or goddesses) into Earth, his wife; and Shang-te and his wife are blended into one compound hermaphroditic character, viz. Heaven, or the hermaphroditic Shang-te (see above, § 6, a). *e. g.* :—

"With regard to the whole (Heaven or Universo) then *Earth* is this one Heaven, and the *six children* are also this one Heaven."—Yih-king, vol. xiii., 19, 13 Com.

Thus the Triplication and the Ogdoad are alike a *delusion*, both resolving themselves into Shang-te himself (see vii. 3).

III. We now proceed to form the complete universe, or Shang-te, from the animated K'o. We have already seen that this K'o is two-fold, and that it consists of an ethereal Fire or Light, which is the active and intellectual Principle, and grosser matter, which is designated Darkness, and which forms the ethereal Body, or vehicle of the Light or MIND.

1. The Light, which is the Good Principle, is designated "God," and the Darkness, or Evil and Material Principle, is designated "Demon;" *e. g.* :—

"*Demon* and *God* (Shin) are the K'o."—Choo-tsze's Works, chap. li., 3.

"The Darkness is Demon, the Light is God."—Ibid. p. 6.

"The Light is *Good*, the Darkness is *Evil*."—Ibid. Yin and Yang, sentence 23.

Both these Principles are by some of the Chinese philosophers designated "God" (see Hwae Nan-tsze's Cosmogony, p. 1, &c.); but



the greater part designate the Good Principle alone "God," and the Evil Principle "Demon."

2. The Light, or Good Principle, is in the Yih-king designated "K'een," because its nature is "Hard;" and the inferior Principle is designated "Kw'än," because it is "Soft" and yielding. These two Principles generate the material world, of which they form the *twofold Soul* or MIND; *e. g.* :—

"When they assume form, K'een (the rational portion, or ψύχη) becomes Heaven, and Kw'än (the sentient portion or anima) becomes Earth."—*Ibid.* chap. xxviii, 1.

Being thus endowed with Body, the twofold soul is now regarded as *immaterial* when compared with it (see also II., 4); *e. g.* :—

"Heaven and Earth are Corporeal, K'een-Kw'än is *Incorporeal*; Heaven and Earth form the body of K'een-Kw'än, K'een-Kw'än is the essence of Heaven and Earth."—*Ibid.* chap. xlix., 26.

This K'een-Kw'än, or twofold soul of Heaven and Earth, as we have already seen (II., 2. d.) is MIND, or Shang-te; *e. g.* :—

"K'een-Kw'än is the Ruler (Shang-te) who governs all things."—Yih-king, vol. x., 13, 21.

Thus Shang-te's body is the whole world, and his soul is the twofold soul of the world.

a. Hence Shang-te (like Jupiter) is either Demon (Kwei) or God (Shin); that is, he is the chief Demon-God, or twofold soul of the world. Here we also perceive the vast difference which exists between "SHIN" and "Kwei-shin" in the Chinese Classics; the former being the Divine Reason, or soul of Shang-te, to whom the latter owes all his powers as well as his existence, and "Kwei-Shin" or "Demon-God" being Shang-te himself, or MIND, the twofold soul of the world.

3. This animated Heaven is designated "God," and the animated Earth is designated "Demon;" *e. g.* :—

"Heaven belongs to the Yang, and is God (Shin); Earth belongs to the Yin, and is Demon."—Sing-lo, &c., chap. xxviii., 5.

And these are so designated from their souls; *e. g.* :—

"The soul of the Yang (Heaven) is God (Shin), and the soul of the Yin (Earth) is Demon."—Choo-tsze's Works, chap. li., 6.

Of these two Beings, however, as we have already seen, the animated Heaven or completed K'een, the rational soul of the world, from whom the whole circle or universe is called Heaven, is the most honourable; *e. g.* :—

"K'een is the commencement of all things, hence he is designated "Heaven" and "Light," and "Father" and "Prince."—Yih-king, vol. ii., ch. 1, page 1. Com

a. Thus the *completion* of the rational soul of the world (K'een, or Shang-te proper), *i. e.* the endowing him with a body, is the same thing as the generation of Heaven; and the *completion* of the Demon, or anima mundi (Kw'än), by the generation of a grosser body, is the same as the generation of Earth; all this being effected by the constant revolutions of the K'e or Great Extreme, which thus divides into Yin (animated Earth) and Yang (animated Heaven); *e. g.* :—

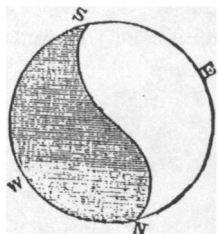
"He (*i. e.* Choo He) also said, the expressions, 'The producing of Heaven, the producing of Earth, the completing the Demon, the completing the Te (Shang-te),' mean the same as this, 'The Great Extreme moving and resting produced the *Yin* and *Yang*.'"—Legge's "Notions," &c., p. 63, note.

4. The two principles of Light and Darkness, which form the twofold MIND or soul of the material world, and constitute Heaven and Earth living Beings, are thus described by Choo-tsze :—

"That which fills up the midst of (*i. e.* informs) Heaven and Earth, so that these can make and transform (all things), is the twofold K'e, Yin and Yang, which cause termination, commencement, increase, and decline. The Yang (Light) is generated at the north, spreads out to the east, and fills up to the south. The Yin (Darkness) commences at the south, fills up to the west, and terminates at the north. Hence the Yang always dwells upon the left (*i. e.* the east), and to generate, nourish, cause to grow, and to cherish, is its province. Its species are Hard, Bright, Just, and Righteous, and the path of every good man belongs to it. The Yin always dwells upon the right (*i. e.* the West), and to hurt, wound, injure, and destroy is its occupation. Its species are Soft, Dark, Partial, and Selfish, and the path of every mean man belongs to it," &c.—Choo-tsze's Works, Yin and Yang, sentence 25.

The Light, or Intellectual and Good Principle, is the rational portion of MIND, or ψύχη κοσμου, and is the most subtle ether inherent in the material heaven. The Darkness, or Material and Evil Principle is the *anima mundi* inherent in matter or the earth, on which it bestows life.

The usual way of depicting this twofold Principle of all things on walls and houses in China is thus :—



The Chinese do not say, "north, south, east, west," as we do, but generally, "south, north, west, east." In this diagram the spectator is supposed to stand *inside* the sphere, with his face to the north and his back to the south; then the east, the Empire of Light, will be on the left hand, and the west, the

Empire of Darkness, on the right. The Chinese do not mark the cardinal points in these diagrams; they are merely added here for the convenience of the reader.

This doctrine of an animated universe is held by all classes in China. The phrase "Wëh-T'ëen-Wëh-Te" (Living Heaven and Earth), is constantly heard in Shanghae from men, women, and children; and the constant argument brought in favour of this idea is, "If Heaven were not alive how could he revolve? If Earth were not alive how could she generate things?"

As I was crossing a ferry one day, accompanied by a large number of passengers, I asked my usual question on such occasions, viz.:—"Can any one present read?" "Why?" said one. "Because," said another, "he wishes to give us books." "To teach us to worship Heaven and Earth" (*i. e.* Shang-te) said a third. "My books," I replied, "do not teach men to worship Heaven and Earth." "But don't you know that Heaven and Earth are alive?" asked another, repeating several times the phrase "Wëh-T'ëen, Wëh-Te," as proof of the accuracy of his statement. I answered, that my doctrine was "*Inanimate* Heaven and Earth," and that I worshipped the *Creator* of both. Upon this several shouted out, "Wëh-T'ëen-Wëh-Te! Wëh-T'ëen-Wëh-Te!" calling to one's mind the idolatrous cry, "Great is Diana of the Ephesians!" I begged of my fellow-passengers to believe in the only God, Jehovah, and not in the animated Heaven. "If," I added, "Heaven be alive, how comes it to pass that he allows astronomers to calculate his movements?" "Tush!" exclaimed one, pointing to the sky, "just look at him how great he is! Nothing can be greater than Heaven and Earth!"

As the Soul which animates the Earth is designated "Demon," all other Demons are supposed to be generated by her, and are comprehended in her substance. Hence the Chinese architect, who undertook to build my house at Shang-hae, refused to make the piles on which it stands six feet in length, lest in driving such long stakes he might wound the heads of some of the Demons, and so bring down calamities upon himself!

5. This complete animated World or Heaven and Earth, is regarded as being both Male and Female; and the animated Heaven or MIND now becomes the Male or Husband, who is styled in the classics "Imperial Heaven," while the animated Earth is regarded as the Female, and is styled "Empress Earth." These "two K'o" are the Chinese Great Father and Mother of all things; *e. g.*:—

"K'ëen is Heaven, and hence he is styled '*Father*;' Kwän is

Earth, and hence she is styled '*Mother*,' " &c.—Yih-king, ch. xvii., p. 18.

"Heaven and Earth are *the Father and Mother of all things*."—Ibid. vol. iv., ch. iv., p. 6.

"If Heaven and Earth did not mingle together, the myriad of things *could not exist*."

"Heaven and Earth *generate all things*, and throughout all ages cannot be separated from the myriad of things."—Choo-tszo's Works, T'heen and Te, sentence 7.

"The officers slowly made obeisance three times and replied, you *stand upon* Empress Earth, and you *wear as a cap* (overhead) Imperial Heaven. Imperial Heaven and Empress Earth certainly hear what you say," &c.—Officers of the Tsaou and Tsin Countries, See Chun Tsew of Confucius.

In the Sho-king, book v., section 3, "Where one sage is said to influence Imperial Heaven, and another to influence Shang-te, a commentator says that '*Imperial Heaven*' and '*Shang-te*,' both refer to *Heaven*, and the difference is only in the variation of the expression," &c.—Medhurst's "Inquiry," &c., p. 23.

"Empress Earth . . . is associated in the Chinese mind with Imperial Heaven, here called High Heaven, in the management of human affairs," &c.—Medhurst's "Theology," &c., p. 49.

Thus the whole World, or "Heaven," or Shang-te complete, is a great Hermaphroditic Deity, who is at once the Father and the Mother of all things, and who generates all things within himself, from his own "capacious womb"—the Earth. Thus when the world or Shang-te is regarded as "one K'o," he forms a complete Being or animal, in which MIND or Heaven is the Soul, and Matter or Earth is the Body (II. 7). Regarded as "two K'o," MIND or "Imperial Heaven" is the Male or Husband, and Matter or "Empress Earth" is the Female or Wife; and these two Beings, united in one universe, form the great Hermaphroditic Heaven or Shang-te, who generates all things from and within himself.

"If any one doubts whether Empress Earth is included, I should then say that Empress Earth was evidently included in the designation Shang-te."—Shoo-king, Canon of Shun. Com.

6. The First Man, the third great Power of nature, is the son of these two Beings, viz., Heaven or Shang-te, and his wife Empress Earth; *e. g.* :—

"(Choo-tszo) being asked how the First Man was generated, replied that he was formed from the K'o; the finer particles of the

Yin (animated Earth) and Yang (animated Heaven) and the five elements combined and completed his form," &c.—Choo-tsze's Works, T'hëen and Te, sentence 5.

"Chaos is a bubbling, turbid water, which inclosed and mingled with the dual powers (*i. e.* Heaven and Earth) like a chick *in ovo*, but when *their offspring* Pwanku appeared, their distinctiveness and operations were apparent."—Williams' "Middle Kingdom, vol. ii., p. 196.

"The K'e of Heaven and Earth revolves without ceasing, *constantly generating both men and things*; it's midst contains coarse and fine (K'e) so that men are *depraved* and *upright*."—Choo-tsze's Works, T'hëen and To, sentence 26.

Thus the triplication of the K'e or Great Extreme is Shang-te or Heaven, the Father; Empress Earth, his wife; and the First Man, their son; and these "three" MINDS, or Worlds, are in reality but "one" universe or Great Extreme, or Shang-te; and hence Shang-te is always worshipped in the state religion under his triplication "Heaven, Earth and Man."

7. This Great Father and Mother are astronomically the Sun and Moon, by whom the Stars are generated; *e. g.* :—

The Yin and Yang "placed in opposition are Heaven and Earth, *Sun and Moon*," &c.—Yih-king, vol. x., 13, 21, Com.

"By the seminal influence of the Sun and Moon, the Stars were produced."—Chinese Repos. vol. iii., p. 55.


"The Sun and Moon are regarded as *the foci of the dual powers*, the male and female principles, and the former as the lord of life, like a great prince nourishes and bestows his favours, while the moon his queen is matched to him."—Williams's "Middle Kingd." vol. ii., p. 151.

Hence Shang-te or the Sun is thus addressed in the Book of Odes.

"How *majestic* is Shang-te, looking down on this lower world, *how gloriously does he shine!*" &c.—Medhurst's "Inquiry," &c., p. 39.

Hence also the Sun is supposed to be animated by the Soul of "Heaven" or Shang-te, which was translated to it; *e. g.* :—

"The Shin (*θεος-ψυχη*) of Heaven (the Universe) resides in *the Sun*," &c.—Sing-le, &c., 12, 30.

The Yin and Yang are always depicted thus on guard-houses in China , which represents the great Father Shang-te or the Sun

escaping in the Lumar boat from the flood.—See Faber's Orig. of Idol.

8. Shang-te or Heaven, and his wife Earth, being the patrons of generation, are invoked at marriages; *e. g.* :—

"The first copy (of the marriage contract) we shall take and burn before *Heaven and Earth*," &c.

"(The contract) being solemnly sworn to, they knelt in humble worship before Heaven and Earth."—Wang Keou Lwan, &c.

These two Beings are represented in Choo-tsze's T'heen and Te, sentence 37, by two symbols, which cannot be mistaken; the passage is unfit for translation.

9. The animated "Heaven" or Shang-to surrounds the Earth or World and preserves it in existence by his constant gyrations; *e.g.*:—

"Heaven revolving without cessation, Day and Night revolve, and Earth is supported in the centre. If Heaven should cease for an instant, Earth *must then sink down*; but Heaven revolves quickly, and therefore much sediment is condensed in his midst. Earth is the sediment of the K'e, therefore we say, the subtle and clear (K'e) became Heaven, the heavy and gross (K'e) became Earth."—Choo-tsze's Works, T'heen and Te, sentence 2.

10. MIND proper, or the *ψυχη κοσμου*, the subtle ethereal Fire, is placed at the outer circle of this "Heaven" or complete Shang-to, who consists of *nine spheres*; *e.g.*:—

"Persons constantly assert that Heaven has nine stories, and divide these into signs; this is incorrect, he has merely *nine spheres*, but the lower portion of the K'e is comparatively gross and dark, above *at the highest point*, it is *most clear and bright*."—Choo-tsze's Works, T'heen and Te, sentence 3.

Hence this animated "Heaven" or Shang-to, the Husband of the world, is thus spoken of in the classics:—

"Heaven is *widely extended over all*, without any private feeling, forgetting the difference between self and others (in making any decision) his justice and equity pervade to the utmost distance, in everything judging and discriminating accurately, therefore Heaven is called Te," *i. e.* Shang-to.—Medhurst's "Inquiry," &c., p. 6.

"In the collection of Imperial Odes, 9th section, 6th page, the writer says, 'We reverence Shang-to, because he *widely overspreads* all regions.'"—Ibid. p. 93.

"The *vast and sublime* Shang-to is the governor among the nations."—Ibid.

Wishing to ascertain accurately the views of the mass of the people at Shang-hae on this point, I set out, on one occasion in particular, to visit the principal temples in the city and to make certain inquiries of all those whom I might happen to meet. To relate all the incidents of this day is unnecessary; I shall merely mention one and request the reader *ab uno discere omnes*.

On going into the chief temple, I entered into conversation with a man who was standing near the idol, smoking his pipe. "Whom do you worship?" I asked. "I worship Heaven just as you foreigners do," he replied. "Who is the Heaven you worship?" "Why, Shang-te, of course," said he. "Can you see Shang-te or not?" I inquired. "Why," replied he, looking at me with surprise at my ignorance, and leading me to the door while he pointed up to the sky, "there he is!" "What," said I, do you mean that *blue sky* up there?" "Of course," said he, "that is Shang-te, *the same as your Jesus!*"

I have never yet asked the above questions without receiving *precisely the same answers*, for *all* classes of Confucianists in China consider Shang-te to be the animated material Heaven.

11. This animated "Heaven," or "Shang-te," is the only Being who has ever received supreme worship in China, so far as we can learn; for the account given of *the earliest act of worship*, is as follows:—

"Shun then offered a sacrifice of the same class (with the border sacrifice) to Shang-te," &c. On which passage the commentator remarks, "the border sacrifice was the usual offering presented to *the expansive heavens*," &c.—Medhurst's Shoo-king, p. 17, and note.

The reason of this title "Expansive" being given to Shang-te or the "heavens," is as follows:—

"Because of *the immensity of his ether*, he is designated 'Expansive Heaven;' because his throne is on high (*i. e.* spread over the earth) he is designated 'Shang-te.'"—Chow Le, section 18, 2.

Hence the Confucianists consider it absurd to make images of Shang-te as the other polytheists do; *e. g.*:—

"In the works of Choo-foo-tsze, section 12, p. 12, one asked in regard to the phrase 'offending against Heaven,' whether Heaven is that passage meant the azure canopy of heaven, or the principle of order? to which Choo replied, 'the substance or body,' *i. e.* the material Heaven "is called heaven, and the Lord and Governor thereof," *i. e.* the subtle Ether or animating soul; "is called Te (Shang-te), but you must not confound this being with him whom the Taouists call the thrice pure great Te, whom they represent as enrobed in splendour and enthroned in state."—Medhurst's "Inquiry," &c., p. 27.

12. As the whole complete universe is styled "Heaven and Earth," or "Heaven," or "Shang-te," the intellectual Fire, or  $\psi\upsilon\chi\eta$   $\kappa\omicron\sigma\mu\omicron\nu$ , which animates it, is indifferently styled "the MIND of

Heaven and Earth," or "the MIND of Heaven," or "the MIND of Shang-te," in the Chinese classics; *e. g.* :—

"In the same section, the writer talks of submitting himself to the inspection of Shang-to's mind, upon which Choo-foo-tsze has the following—'virtue and vice are all known to Heaven (see II., 7, 5): it is as if a catalogue of all our faults were made out and reckoned up; when we do anything good it is present to the mind of To (Shang-te) and when I do anything bad it is also present to the mind of To.' The phrase, "the mind of Shang-to" is explained by the commentator to mean 'the mind of Heaven.'"—*Ibid.* p. 23.

"Being asked whether the MIND of Heaven and Earth has life or is motionless, effecting nothing; he (Choo-tsze) replied, we must not assert that the MIND of Heaven and Earth has not life, but, *it cannot think and plan like man,*" &c.—Choo-tsze's Works, T'heen and To, sentence 19.

It is this MIND of soul of the world, who appoints Emperors; *e. g.* :—

"Prefixed to the Yew-heö is a historical poem, in which the writer, speaking of the present dynasty, says, 'The mind of To (Shang-to) surveyed the glories of the Tartar dynasty, and raised T'hëen-ming to the throne, who after reigning eleven years, reverted to the palace of To' "—Medhurst's Inquiry, &c., p. 34.

13. From the preceding statements, the complete universe, or Shang-te, regarded as one K'e, or complete Being, Soul, and Body, may be thus described by a diagram :—



MIND  
or  
Heaven  
or  
Heaven and Earth  
or  
Shang-to  
or  
MAN (see Part IV.)

The Supreme Soul of the whole universe, or Shang-to, is the Divine "Reason," or GOD, κατ' ἐξοχήν, the Infinite Immaterial Space in which the universe, which is his visible representation, revolves. As in the



case of man, he unites chiefly with the MIND of Shang-te or the World, and makes it to be a rational Soul. From this twofold Soul ( $\psi\psi\chi\eta$  and anima), the world is designated MIND, or Shang-te, and this twofold subtle Ether, by whose expansions and contractions all creation is generated or dies, is designated (as in man) "Kwei-shin," or "Demon-god." The  $\psi\psi\chi\eta$   $\kappa\acute{o}\sigma\mu\omicron\upsilon$ , or rational portion of this twofold Soul, being the most pure Ether, is considered to be "hard" as to its nature, and is therefore designated "K'een." This K'een is the Demiurge or Great "Father" himself, who being constituted an intelligent Being or Soul by the First God or "Reason," which unites with him, generates or arranges the various portions of the world by his delegated power. From the Supreme Soul or God,  $\kappa\alpha\tau'$   $\epsilon\acute{\phi}\omicron\chi\eta$ , who pervades the whole universe without division of substance, the animated World, or Shang-te, is designated "Reason," "Heaven," &c. &c. Hence the philosopher Ching-tszo thus describes him:—

"If we divide him (Heaven or Shang-te), and describe him, then his *Body* is called Heaven (the World); the ruling power ( $\psi\psi\chi\eta$  or rational Soul) is called Te (Shang-te); the active energy (*twofold* Soul) is designated Kwei-shin (Demon-god); and that which renders all things mysterious is designated God (SHIN). With regard to nature, he (Shang-te, or the rational Soul) is designated K'een. K'een is the commencement of all things, and hence he is designated Heaven, Light, Father, and Prince."—Yih-king, vol. ii., p. 12, Com.

By drawing the line A. B., we have Shang-te, or the world regarded as "two K'e," i. e., "Imperial Heaven," the Husband, and Empress Earth, his wife; and these two Beings thus joined in one, form the great Hermaphroditic Shang-te, who generates all things from and within his own substance.

IV. Thus this complete universe, or "Heaven and Earth," or "Heaven," or "Shang-te," or by whatever other designation he may be called, although adorned with all the attributes of the true God, is yet merely a MAN; for he has a Body, viz., Heaven and Earth, the former his *head*, the latter his *feet*; his soul is twofold, partly rational and partly sentient, the former being the most subtle and pure Ether or Fire; and united with his rational Soul, is the God,  $\kappa\alpha\tau'$   $\epsilon\acute{\phi}\omicron\chi\eta$ , the Divine "Reason." (Lo Fate), which is his "*virtuous nature*," conferring upon him all the powers which he possesses, and to whom he owes his existence.

1. The World, or Shang-te, whether he be designated "Heaven," or "Heaven and Earth," or "MIND," is expressly declared to be a MAN; *c. g.*:—

"Heaven is a mould—a *Great Man*; Man is a small Heaven (Microcosm)."

"Heaven and Earth are a mould—a *Great Man*; Man is a small Heaven and Earth."—Yu-luy, ii., 26.

"MAN is the MIND of Heaven and Earth."—Le Ke, iv., 26 (Le Yun).

By the term "Man" here, Sages and Emperors are chiefly meant; *e. g.* :—

"The Sage is the same as Heaven (Shang-te)."—Choo-tsze's Works, ch. xvii., 30.

"The Sage is Heaven (Shang-te), and Heaven (Shang-te) is the Sage."—Ibid. ch. xxviii., 9.

"He (the virtuous Prince) stands as *one with Heaven and Earth* (Shang-te), and rebels not."—Chung Yung, sec. 29.

"One of the titles of the Emperor is *Heaven, or the Divinity*."—Medhurst's Inquiry, &c., p. 70.

Hence the Emperor is worshipped with the same degree of honour as Heaven, or Shang-te.—See Chinese Repos. vol. ii., p. 375.

Hence also the Emperor's wife is the same as "Empress Earth;" *e. g.* :—

"Eight days after this (16th June, 1833), on the 7th of the 5th moon, another paper appeared in the Gazette, praising her majesty, whose name was Tung-k'ea, for her great virtues ever since she became consort to Heaven (*i. e.* the Emperor), and during the thirteen years that she had held the relative situation of *Earth to Imperial Heaven*," *i. e.*, Wife to the Emperor.—Medhurst's Inquiry, p. 212.

2. The animated World, or Shang-te, and Man, are precisely the same, being formed from *the same materials*, viz. Lo and K'e; *e. g.* :—

"That which *makes man to be man* is, that his Lo is the Lo of Heaven and Earth, and his K'e is the K'e of Heaven and Earth," &c.—Choo-tsze's Works, sentence 23.

And, as the K'e in the World, or Shang-te, is twofold, viz. MIND and Matter, so also in Man :

a. The gross K'e, or body in Man, is the same as the gross K'e, or body of Shang-te, viz. Heaven and Earth; *e. g.* :—

"Heaven and Earth are one K'e, just as all the bones of a Man constitute *one Body*," &c.—Chung Yung, ch. iii., 51.

"Man's *head* is round like Heaven, his *feet* are square like Earth," &c.—Choo-tsze's Works, ch. xlii. 31.

"The Sun and Moon in Heaven (Shang-te) correspond to the eyes in Man," &c.—Sing-le, &c. xxvii., 1.

"The Shin of Heaven (ψυχῇ κόσμου) resides in the Sun (Shang-

to's eye) as the Shin ( $\psi\upsilon\chi\eta$ ) of a Man is manifested in *his* eye."—Ibid. xii., 30.

"Man receives the gross and subtle K'e, and resembles Heaven and Earth in form. . . . His head is round like Heaven, his feet are square like Earth, his eyes are like the Sun and Moon, his voice like thunder," &c.—Ibid. xxvi., 29.

b. Also, the subtle K'e or MIND in Man, is the same as the subtle K'o or MIND of Heaven and Earth, *i. e.*, Shang-te proper.

"The MIND of Heaven and Earth pervades all things; Man obtains it, and then it becomes *the Mind of Man*; things obtain it, and then it becomes *the Mind of things*; Grass, Trees, Birds and Beasts obtain it, and then it becomes *the Mind of Grass, Trees, Birds and Beasts*; all is but the *one* MIND of Heaven and Earth."—Choo-tsze's Works, ch. xlix., 23.

Hence the Minds or Souls of Men, Birds, Beasts, Trees, &c., are all alike Shang-te, being portions of this one MIND who pervades, animates, and governs every portion of his Body the World, as the Soul does the body in Man; *e. g.*:—

"Heaven and Earth are one K'e, just as the various bones of a Man constitute *one* body. Shang-te is the Ruler of Heaven (*i. e.*, his Body, the World), *just as the Soul is the Ruler of the body*. How can there be two (Rulers)?"—Legge's Notions, &c. p. 52.

As there can be but one rational Soul (or Ruler) in Man, so there is but one rational Soul (or Ruler) in the animated World, and all other Souls (or Gods) being but decrepted portions from this  $\psi\upsilon\chi\eta$  κοσμου, are all alike Shang-te; *e. g.*:—

"If we speak of all the Gods (Shin) of Heaven (the World) *collectively*, we designate them Shang-te."—Le-Ke, book v., 34, Com.

3. As MIND, or Shang-te, is a *twofold* Soul in "Heaven and Earth," so is he also in Man, and *in both*, this twofold soul is designated "Kwei-Shin," or "Demon-god."

"Heaven and Earth are *one thing with my body*; that which is designated Demon-god (in the World) is *my own K'e*."—Choo-tsze's Works, ch. li., 22.

"That which Heaven and Earth possess *in common with Men* is called Kwei-shin," *i. e.*, Demon-god, or  $\psi\upsilon\chi\eta$  and anima.—Medhurst's Theology, &c. p. 167.

4. On the ground that Man and Shang-te are one and the same, the former is exhorted to virtue; *e. g.*:—

"Man is *one thing with* Heaven and Earth (complete Shang-te) why then should he demean himself?"—Works of the Two Chings, &c. vol. i., 52.

Heaven, Earth, and the myriad of things are *one substance with my body*; when *my MIND* is properly adjusted, the *MIND* of Heaven and Earth (Shang-te) is properly adjusted," &c.—Chung Yung, i., 25, Com.

"The shin (rational soul) of Man, is the shin (rational soul) of Heaven and Earth (Shang-te); so that when Man demeans *himself*, he demeans *Heaven and Earth* (Shang-te). Can he then venture to do so?"—Sing-lo, &c., ch. xii., 4.

Hence we see the reason why the rational soul in Man is designated God (Shin), namely, because it is a decepted portion of the subtle Ether, or that God (Shin—Shang-te) who is the Soul of the World.

V: Shang-te, or the animated World, being thus shown to be but a mortal, although adorned in the attributes of Jehovah, the next subject of inquiry is, *Who is this Man?* To this question two answers may be given; *e. g.* :—

1. He is Pwan-koo.

The Great Extreme, or Chaos, we have seen, is a compound substance, consisting of *MIND* and *Matter*, the former the *Soul*, and the latter the *Body*: hence this origin of all things is evidently *a Man*. Now the Confucian law regarding dissolution is, that the soul and body return to their respective sources whence they were originally derived; *e. g.* :—

"Every ether (soul) in existence, is it not from *Heaven*? every body in existence, is it not from *Earth*?"—Sing-lo, &c. xxvi., 9.

Hence when dissolution takes place,

"The body and anima descend (to Earth), and the Intellect and ether (*i. e.*, the rational soul in an ethereal vehicle) ascend (to Heaven)."—Le Yun, i., 20.

According to this law, therefore, when Chaos or the eternal First Man separates into his component parts, the Soul or *MIND* ascends, and in this case *becomes* Heaven or Shang-te, while the Body or *Matter* descends and *becomes* Earth, and thus, as Socrates says, "*Life springs from Death.*" These two, now uniting in one universe, form the First Man, in *human form*, or lesser Shang-te, who is Pwan-koo, or *Adam*. Hence we are told that,

"The First Man was Pwan-koo. At the approach of death his body was transformed; his breath was changed into winds and clouds, his voice into thunder, his left eye into the sun, and his right into the moon, his limbs became the four regions, his blood and serum rivers, his sinews and arteries the earth's surface, his flesh fields, his beard the

stars, his skin and hair herbs and trees, his feet and bones metals and rocks, his fine marrow pearls and precious stones, his dropping sweat rain," &c.—Chinese Repos. vol. iii., 55.

Thus we have here a man, from first to last, who is, *first*, Chaos, or the Fœtus; *secondly*, the animated Heaven and Earth or World, and who, *lastly*, appears in human form; and hence the Great Extreme, or Animated Chaos, is said to have *triplicated* himself, or divided into three MINDS or Shang-te. (See above, II. 8, and III. 6.)

Hence, when we turn to Chinese history, we find that Pwan-Koo, the First Man, or Animated Chaos, was succeeded by three sovereigns, styled *Heaven* Emperor, *Earth* Emperor, and *Man* Emperor; and these three Beings, the commentator states, are in reality "Heaven, Earth, and Man," the Three Powers of Nature, and the triplication of the "Great Extreme," or "Supreme Unit," or "Shang-te."—See "Mirror of History," vol. i.

Now these Beings being all formed by the union of the Male and Female Principles, are *Hermaphrodites*, and for the same reason *all* males and females are so regarded in China; *e. g.* :—

"Keen (Heaven or Shang-te) completes the male, Kwän (Empress Earth) the Female. Although the male belongs to the *Yang*, yet we cannot affirm that he is not *Yin* (*i. e.*, female); and, although the female belongs to the *Yin*, yet we cannot affirm that she is not *Yang* (*i. e.*, male).—Choo-tsze's Works, Yin and Yang, sentence 17.

Thus we have in this family of the First Man (Pwan-Koo and his three hermaphroditic successors) in reality *eight* persons—viz., Pwan-Koo, or Shang-te, or MIND, the Great Father, his wife, three sons, and their three wives; and these eight individuals issue forth from chaos or the *ovum mundi*, and correspond to the prominent characters in the family of Adam."

2. Shang-te is also Fuh-he.

It is plain, from what has been already stated, that the First Man in his human form is in reality but a *re-appearance* of a former First Man, viz., animated Chaos; and between those two individuals intervenes a universal Deluge, from which the *second* First Man (if I may so designate him) escapes. Now this First Man, who escapes the Deluge and reappears at the commencement of each new world, is Fuh-he; *e. g.* :—

"Fuh-he is the First (who appears) at each opening and spreading out (of the universe)."—Sing-le, &c. xxvi., 19.

This Fuh-he, who is but a re-appearance of Pwan-koo or Adam, escapes from the Deluge with *seven companions*; and hence, in this

material system, the universe is not only divided into *three*, but also into *eight*; *e. g.* :—

“Although the Great Extreme of the Yih-king has not been delineated, yet K'een (Imperial Shang-te or MIND) is the Great Extreme. Speaking of both portions (of the sacred circle or universe), then Kw'än (Empress Earth) may be paired with him, and the *six children* are also included (*i. e.*, in the circle). With regard to the whole (circle or universe), then Earth is this one Heaven (universe or Shang-te) and the six children are also this one Heaven,” &c.—Yih-king, vol. xiii., 19, 13 Com.)

Here we have also a family of eight persons, who issue from the sacred circle, *viz.*, Shang-te or Fuh-he, his wife, and their six children. These “six children,” we find, on reference to the Yih-king, vol. xii., chap. xvii., p. 18., are three sons and three daughters; and these brothers uniting in marriage with their three sisters complete the universe.

In this Fuh-he and his family, then, we have the prominent characters in *Noah's* family, who escaped from a general Deluge, which destroyed the rest of the human race.

It is evident that this family corresponds to Pwan-koo's, the males and females being here *separated*; for we are told that previous to this time there was *no distinction of sex*, Fuh-he having been the first who instituted marriage.—See Chinese “Mirror of History,” vol. i., p. 7.

By the constant succession of similar worlds, the two periods of the world's history, *viz.*, Chaos (or Creation) and the Deluge, are blended together, and consequently the families of Pwan-koo (or Adam) and Fuh-he (or Noah), are also blended together, the latter being merely a re-appearance of the former. This confusion is facilitated by the fact, evidently known to the ancestors of the Chinese, that the Adamic and Noetic families both consisted of eight persons; and hence in this material system they divided the universe or chief god into eight arbitrary forms. (II. 9.)

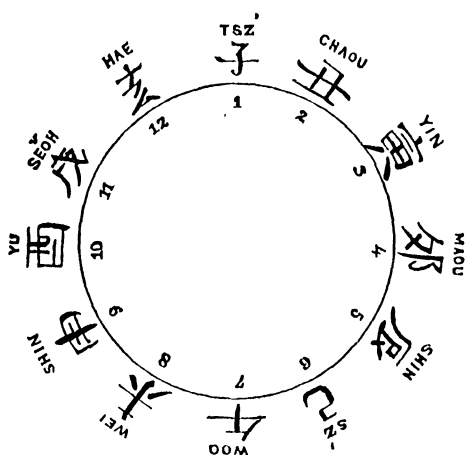
As the Deluge occupies so prominent a position in Chinese cosmogony, the First Man or Shang-te is rather Fuh-he than Pwan-koo, yet it is plain that the former is only a re-appearance of the latter; or, in other words, the Chinese classical Shang-te is the same Being as the “Great Father,” worshipped by the whole Pagan world under the different designations of Jupiter, Baal, Osiris, Brahm, &c., *Adam re-appearing in Noah*.

VI. The above system of theology will be found, on examination, to correspond with remarkable accuracy, to the general system adopted

by the subjects of Nimrod's kingdom before their dispersion, and which was afterwards carried by them into the various countries where they settled.

1. The Yih-king is the Chinese authority on Cosmogony, and the doctrines of the Chinese philosophers are derived from this source. The doctrine of the endless succession of similar worlds as drawn from this ancient classic by Choo-foo-tsze (II., 1.) has striking points of resemblance to that taught by the stoics. Choo-tsayo attributes the destruction of each universe to *the degeneracy of the human race*, and also states that each return to chaos is caused by *a general deluge*.

These rounds of nature are designated "*Great Revolutions*" or "*Years*" of the world. The circle in which the universe is supposed to revolve is divided into twelve portions thus,



Each complete revolution of this circle is called a "*Yuen*," and each subdivision a "*Hwuy*." A Hwuy is generally supposed to consist of 10,800 years: on this point, however, the philosophers differ. In the first Hwuy, which answers to the P'uh Diagram of the Yih-king, Heaven (Shang-te) emerges from the Ovum mundi or Chaos; in the second, Earth; and in the third, Man; each world commencing with this Triad. The Deluge prevails during the 12th and last Hwuy, that is the *ninth* period from the formation of the First Man, and on the return to the first Hwuy, the universe is again generated from chaos as before. The Cycle, which is formed by the combination of this Circle with another of ten divisions, is said to have been invented by "Naou the Great" after the Deluge.—See Kae-peih-yeu-e, vol. i., pp. 1, 2; also Kang-k'een, &c., p. 11.

"After an interval of rest, says Seneca, in which the Deity will be intent upon his own conceptions (II. 1,) the world will be *entirely renewed*; every animal will be reproduced, and a race of men free from guilt, and born under happier stars will repeople the earth. *Degeneracy and corruption* will, however, again creep into the world; for it is only when the human race is young that innocence remains upon the earth. The grand course of things from the birth to the destruction of the World, which, according to the Stoics, is to be repeated with *endless succession* is accomplished within a certain period. This period, or fated round of nature, is probably what the ancients meant by the *Great Year*."—Enfield's Hist. of Philos. vol. i., p. 341.

MIND or Shang-te, who is inherent in Chaos, generates the world from his own body, Matter; and after the expiration of a certain period, swallows up his offspring again; he himself remaining like "the Deity" of the Stoics, in profound quiescence during the Deluge. Thus Shang-te corresponds to the "Devouring Jupiter" of the Stoics.

"The world, says Seneca, *being melted*, and having *re-entered* into the bosom of Jupiter, this God continues for some time totally concentrated in himself, and remains concealed, as it were, wholly immersed in the contemplation of his own ideas. Afterwards we see a *new world* spring from him perfect in all its parts," &c.—Faber's Orig. of Pag. Idol., vol. i. p. 139.

2. Thus Jupiter and Shang-te are *the same Being*; for,

a. Shang-te is the pure Ether or Fire (II., 4.)

"The Stoics held that *the ether* was signified by the name of Jove."—Cudworth, vol. i., p. 428, note.

"Let Jupiter, therefore, be no longer that *fiery and ethereal substance*, which the ancient Pagans, according to Plutarch, supposed him to be," &c.—Ibid. p. 424.

b. Shang-te is placed at the *outer circle* of Heaven or the Universe, which consists of *nine spheres* (III., 10). Cicero says,

"All things are connected together in *nine spheres*, of which one is the celestial and *outermost*, which comprehends and encompasses all the rest, *the Supreme God himself* confluencing and containing the others." "But here," remarks Dr. Mosheim, "Cicero's *summus Deus* is the last of those nine spheres of which the ancients supposed *Heaven* to consist."—Cudworth, vol. ii., p. 127, note.

"The Stoical system teaches that *both* the active and passive principles in nature are *corporeal*, since whatever acts or suffers must be so. The efficient cause or God, is *pure ether or fire*, inhabiting *the exterior surface of the heavens*, where everything which is divine is placed," &c.—Enfield's Hist. of Philos., vol. i., p. 331.



c. Shang-te is the Soul of the World, containing and governing it as the soul governs the body in man. (II., 7 b.)

"As we are governed by a soul, so also the world has a soul which *contains it*, and this soul is called *Zeus* or *Jupiter*."—Cudworth, vol. ii., p. 296 note.

d. Shang-te is designated MIND. (II., 4, 7.)

"By Zeus the Greeks understood that MIND of the world which framed all things in it, and containeth the world."—Ibid. vol. i., p. 424.

e. Shang-te preserves the world in existence by his constant gyrations. (III., 9.)

Jupiter is thus invoked in a passage in Euripides:—

"Thee, the self-sprung, I invoke, who *enfoldest* the whole nature of things, *whirling* in ethereal gyration, around whom *day* and variegated *night*, and the countless throng of stars perpetually dance."—Ibid. p. 631 note.

f. Shang-te is a *twofold* Soul, partly rational ( $\psi\chi\eta$ ) and partly irrational (anima). See III., 2.

So Plutarch's "Ruler," or Jupiter;

"From this (evil soul)" *i.e.*, anima, "and that orderly and best substance," *i.e.* the rational and good soul, "God made it prudent and regular, and imparting, as it were, intelligent form to sensitive, regular to moving, appointed it *the ruler of the universe*."—Ibid. p. 335 note.

So also Plato:—

"Must we not necessarily say that the soul *governing* and *residing* in all things that move, governs also heaven (*i.e.* the world)? Assuredly. One or more? At least more than one; nor ought we to lay down fewer than *two*, the one *beneficent*, the other *working contrary things*?"—Ibid. p. 339 note.

g. Shang-te or the World is a Man, and Man is a microcosm, the Soul of the latter being twofold, like the soul of the world whence it is derived. (IV., 1, 3.)

So Jupiter or the World:—

"Man, according to Plato, bears the image of *the whole world*; both the world and man being a compound of *soul* and *matter*, and the soul of both, being *partly rational* and *partly irrational*."—Ibid. p. 348 note.

"From this we see the nature, as well as the origin and birth, of that soul which *governs and rules the whole universe*. That mundane soul consists of two parts, &c. From this soul of the world were derived, according to Plato's opinion, *those souls by which our*

*bodies are governed.* What is said of it, therefore, we are to suppose as said of these also. As the soul of the world consists of two parts, one brute and irrational, the other rational and wise, *so also our minds.*"—Ibid. p. 335 note.

*h.* The rational Soul of the World, or Shang-te proper, is designated God (Shin), and hence the rational soul in Man being a decrepted portion from this rational soul of the world, is designated God (Shin). See IV., 3, 4.

So also the  $\psi\upsilon\chi\eta\ \kappa\acute{o}\sigma\mu\omicron\nu$  or Jupiter proper ; (*a.*) is designated God ( $\theta\epsilon\omicron\varsigma$ ), and hence (*b.*) the rational soul in man, being a decrepted portion from this rational soul of the world, is designated God ( $\theta\epsilon\omicron\varsigma$ ) also.

*a.* "God ( $\theta\epsilon\omicron\varsigma$ ) is the soul ( $\psi\upsilon\chi\eta$ ) of the world."—Ibid. p. 211 note.

*b.* According to Zeno's doctrine, the "*minds of men are parts of God.*"—Ibid. vol. ii., p. 107 note.

"The Stoics do not hesitate frequently to call *the human mind* God."—Ibid. p. 106, note.

Vetet enim *dominans illa in nobis Deus*, injussu hinc nos demigrare."—Tusc. Disp. lib. i., cap. xxx. lxxiv.

Hence also, as men are called Gods (Shin) in China, so were they called Gods ( $\theta\epsilon\omicron\iota$ ) in Greece and elsewhere ;

" . . . . it is a common practice with the Stoics and Platonists to call men *gods*, as supposing that the sovereign portion of man, namely, *the mind and rational soul*, emanated from God himself, and is a part of God ; and that if man bestows due care on this part, and abstracts it from body, he then becomes wholly like unto God, nay altogether a god."—Cudworth, vol. i., p. 373, note.

"Wherefore, in order to be consistent, they ought also to have placed *all souls* among the gods, and to have mutually paid divine honours to each other."—Ibid. vol. ii., p. 106, note.

According to the Chinese not only Mind but also,

"*Human speech* and action . . . . belong to the Shin (God).—Medhurst's "Theology," &c., p. 9.

And according to the Stoics,

"Even mind and *voice* are corporal, and in like manner *Deity.*"—Enfield's Hist. of Philos., vol. i., p. 332.

*i.* Shang-te, the animated Heaven, receives various titles in the Chinese Classics; e.g. "The *vast* and *sublime* Shang-te," &c. (III., 10.)

So also Jupiter, or the animated Heaven ;

"Aspice hoc *sublime candens*, quem invocant omnes *Jovem*, &c. The reason of which speeches seems to have been this, because in

ancient times some had supposed *the animated heaven, ether, and air to be the supreme Deity*.—Cudworth, vol. i., p. 423.

k. The animated World, or Shang-te, generated and animated by the God (SHIN) κατ' ἐξοχην is designated "Heaven," and is the chief numen worshipped in the state religion. (II., 3. 6.)

So the animated world or Jupiter :

" . . . . he (the God κατ' ἐξοχην) generated the universe a *blessed God*.—Timæus, sec. 13.

"The world, and that which by another name is called *Heaven*, by whose *circumgyration* all things are governed, ought to be believed a *numen*, eternal, immense, such as never was made, and shall never be destroyed."—Cudworth, vol. i., p. 210.

"Let the universe then be called *Heaven*, or the world, or by any other name which it usually receives," &c.—Timæus, sec. i.

l. Shang-te, or MIND, or the animated universe, must not be confounded with idols ; (III., 11).

So also Jupiter, or the animated universe ;

"Seneca speaks of the Tuscan augurs as employing the terrors of Jupiter's lightnings to keep in awe those who could only be restrained from wickedness by fear ; and adds, that they believed the thunder of heaven to be in the hands not of the Jupiter worshipped by the Romans in the Capitol and other temples, but of a Supreme Intelligence, the *guardian* and *governor* of the universe, the *maker* and *lord* of this world. But, he adds, 'to this Deity agree the several names of Fate, Providence, Nature, or *the universe sustaining itself by its own energy* ;' a doctrine we shall afterwards see was held by the Stoics."—Enfield's Hist. of Philos. vol. i., 111.

m. Earth or Matter first generates Heaven or Shang-te, the ethereal Fire, and then consorting with this her son, she generates the rest of creation, (II., 4, 5. III., 5.)

So also Heaven or Jupiter ;

"Earth first produced Heaven radiant with constellations ; that is, the *fiery* and *more subtle* particles of matter flew off from the rest, and rose to loftier regions, forming the heavens and the stars, &c. Then Earth *consorting with her own offspring Heaven*, gave birth to several Deities, and last of all to Saturn," &c.—Cudworth, vol. i., 406, note.

Hence as Shang-te is either the *Soul* or *Husband* of the world, so is Jupiter ;

n. Heaven or Shang-te and his wife the Earth, are astronomically the Sun and Moon ; (III., 7.)

"The Stoics, amongst the Greeks, look upon the fiery substance of the whole world (and especially the Sun) as animated and intellectual, to be *the supreme Deity*," &c.—Cudworth, Ibid. p. 472.

"Jupiter is said to be the Sun by Macrobius, Nonnus, and the author of the poems which bear the name of Orpheus."—Faber's Orig., &c., vol. ii., p. 206.

". . . the Persians added the worship of the moon to that of the sun, and regarded the moon as the sun's wife."—Cudworth, vol. i., p. 473, note.

*o.* Man is the offspring of Heaven or Shang-to and Earth, his wife; the former gives the soul, the latter the body; and at death these return to their respective sources. (II., 7, III., 6, V., 1.)

"The mighty earth and the *ether of Jove*, the father of men and gods, generate the human race. What is produced from the earth goes back again to earth, and that which springs from ethereal seed returns to the celestial pole."—Ibid. vol. iii., p. 279, note.

"Earth is the mother, she produces the body; ether adds the soul."—Ibid. p. 280, note.

3. Chaos animated by MIND is the chief god (Shang-to) of the Chinese Philosophers. (II., 2, c; 3.)

"This Chaos, which was also called Night, was in the most ancient times worshipped as one of the superior divinities."—Enfield's Hist. of Philos., vol. i., p. 90.

Besides the material principle, "the Egyptians admitted an active principle, or intelligent power, eternally united with the chaotic mass, by whose energy the elements were separated and bodies were formed, and who continually presides over the universe, and is the efficient cause of all things."—Ibid.

4. The K'e when in its chaotic state is designated "one," and this "one" is a compound Being composed of two Beings, a Male (Heaven) and a Female (Earth). (II., 2, c. III., 4, 5.) Thus all things are generated from an *hermaphroditic* unity. The whole Pagan world likewise held that,

"All things were produced from an *hermaphroditic unity*."—Faber's Orig. &c. vol. iii. p. 69.

5. Chaos, properly so called, is the *Water*, which is a turbid and muddy mass from which all things are generated by the inherent MIND; (II., 4, a.)

"It is probable that by the term *Water* Thales meant to express the same idea which the Cosmogonists expressed by the word *chaos*, the notion annexed to which was, as we have shown, a turbid and muddy mass, from which all things were produced."—Enfield's Hist., &c., vol. i., p. 151.

6. The Eternal Matter, or K'e, is two-fold, gross and subtle (II., 4.)

The Pagan Philosophers of other nations also,

" . . . supposed two kinds of matter : one a *grosser* nature and dissolvable from various causes ; the other *more subtle*, and capable of eing destroyed by divine power alone."—Cudworth, vol. iii., p. 111, *note*.

Thus the K'e, or *material* "Nature" (I., 4 c.) is one whole, consisting of a subtle Ether or Fire, which is the active principle (Shin—God), and grosser matter which is the passive principle, and the ethereal body of the former, which is the animating MIND or Soul : both of these being in reality the *same* substance—K'e, air ;

"Pythagoras, Heraclitus, and after them Zeno, taking it for granted that there was no real existence which is not *corporeal*, conceive nature to be *one whole*, consisting of a *subtle ether* and *gross matter*, the former *Active*, and the latter the *Passive Principle*, as essentially united as *the soul and body in man* ; that is, they supposed *God*, with respect to nature, to be not a co-existing, but an informing principle."—Enfield's Hist., &c., vol i., p. 335.

8. The two principles are Light, the Active, and Darkness, the Passive Principle. The latter is *prior* to the former (II., 6).

"The *mus araneus* being blind, is said to have been deified by the Egyptians, because they thought that *darkness was older than light*."—Cudworth, vol. i., p. 399.

9. Hwac Nan-tsze, and some others, designate *both* these principles "God (Shin) ;" but the generality of the Chinese Philosophers designate the Light or Good Principle "God (Shin)," and the Darkness or Evil Principle "Demon (Kwei)," III., 1. According to Plutarch,

"Zoroaster and the ancient Magi made *good* and *evil*, *light* and *darkness*, the two substantial principles of the universe, that is, asserted an evil demon co-eternal with God, and independent of him," &c.—Ibid. p. 486.

This class, "called the better principle *God*, and the worse *demon*," &c.—Ibid. 371, *note*.

"Some suppose that there are *two* gods, as it were of contrary arts, so that one is the author of good, the other of evil things ; others call him that is better a *god*, but the other a *demon* only."—Ibid. 354.

" . . . almost all the oriental nations believe the all-pervading light to be *God*."—Ibid. p. 475, *note*.

"In the earliest ages, God himself was believed to be *light* and *ether*."—Ibid. vol. iii., 279.

10. The Light or MIND proper is the first *generated* God (Shin), and is the chief God of the Chinese Pantheon (II., 5) ;

So Jupiter or the Light,

" But the earth being then invisible by reason of the darkness, a *light* breaking out through the ether illumined the whole creation ; this light being said by him (Orpheus) to be that *highest of all Beings* (before mentioned) which is called counsel and life."—Ibid. vol. i., p. 503.

11. The K'o, which *emanates from* the GOD (SHIN), κατ' ἐξοχὴν (I., 3), consists of two principles: the one Light or an intellectual God (Shin), the other Darkness or an evil Demon (Kwei'). So Zoroaster ;

" If these authorities be carefully compared, it will appear probable that Zoroaster, adopting the principle commonly held by the ancients, that from nothing, nothing can be produced, conceived *light*, or those spiritual substances which partake of the active nature of fire, and *Darkness* or the impenetrable opaque and passive mass of matter, to be *emanations from one Eternal Source* ; that to the derived substances he gave the names already applied by the Magi to the causes of good and evil : Oromasdes and Araminus, and that the first Fountain of Being, or the Supreme Divinity, he called Mithras."—Enfield's Hist. &c., vol. i., p. 64.

Hence in the SHIN, κατ' ἐξοχὴν, of the Confucian Classics we have Mithras, or the Θεὸς κατ' ἐξοχὴν of Zoroaster ; and in the twofold matter generated by the former, we have Zoroaster's two generated deities, viz., Oromasdes (Shang-te) and Araminus.

12. Chaos consists of a rational Soul inherent in matter ; or three hypostases, viz., Reason, MIND, and Matter. MIND, or Shang-te, being merely the *Demiurge* or *second* God, who owes his existence and all his powers to the Divine Reason (II., 4, 7).

So the Egyptians, &c.,

" . . . they determining *mind* and *reason* first to have existed of themselves, and so the whole world to have been made. Wherefore they acknowledge *before* the heaven and *in* the heaven a living power, and place *pure mind* above the world as the Demiurgus and architect thereof."—Cudworth, vol. i., p. 540.

The maker of the world *was not* " the Supreme Being, but . . . far below the parent and founder of all things."—Ibid. p. 598, *note*.

" Among the *rulers*" of the world, " Jamblicus assigns the *first* place to the *Demiurgic Mind*, which he tells us is Ammon, Phtha, and Osiris."—Ibid. p. 602, *note*.

Thus, although a GOD (SHIN), κατ' ἐξοχὴν, who is in reality the Father of all things, is acknowledged by the Confucianists, yet this First God is wholly neglected by them, and the *second* God, or Shang-te receives all the worship due in reality to the First ; no higher God being recognized in the state religion than this Demiurge,

who is regarded as the Creator himself. In this, however, the Chinese resemble the rest of the Pagan world, *e.g.*,

"The Father perfected all things, that is, the intelligible ideas (for these are those things which are complete and perfect), and delivered them to the *second* God to *rule over* them. Wherefore, whatsoever is produced by this God according to its own exemplar, and the intelligible essence, must needs owe its original also to the highest Father. Which *second* God the generations of men *commonly take for the first*, they looking up no higher than to the *immediate* architect of the world."—Ibid. p. 484.

13. In the Chinese Chaos we have Plato's Trinity, *viz.*, 1. The indivisible Unity, or First God, the Soul of the K'e, or Shang-te 2. MIND, or Shang-te proper, the rational portion of the Soul of the world; and 3. The anima mundi, or irrational portion of the soul of the world (II., 4).

" . . . these three divine hypostases of the Egyptians with the Pythagoric or Platonic trinity of first, τὸ εἶν, or τ' ἀγαθὸν *unity* and goodness itself, secondly, νοῦς, *mind*, and thirdly, ψυχή (*i.e.*, anima), *Soul*."—Ibid. p. 601 (see also pp. 484-5).

14. The two principles of Light and Darkness ultimately become the twofold soul of the world, intellect being first placed in this soul by the God (SHIN) κατ' ἐξοχην, and the soul being then placed in body, *viz.*, the universe (III., 3, 4).

So Plato,

"In pursuance of this reasoning, placing intellect in soul, and soul in body, he (the Θεὸς κατ' ἐξοχην,) *constructed* the universe."—Timæus, ch. 10.

15. Shang-te complete is the whole animated world, Heaven is his head, Earth (including Tartarus, ii., 2 c), his feet, the Sun and Moon are his eyes, his rational soul (Nous or MIND) is the pure ether &c., &c. (IV., 2; V., 1.)

So Jupiter.

"The whole universe constituted one body; the body of that king from whom originated all things; and within that body every elemental principle alike revolved; for all things were contained within the vast womb of the God. Heaven was his head; the bright beams of the stars were his radiant locks; the east and the west those sacred roads of the immortals were his tauriform horns; the sun and the moon were his eyes; the grosser atmosphere was his back, &c.; the all productive earth was his sacred womb; the circling ocean was his belt; the roots of the earth, and the nether regions of Tartarus were his feet; his body the universe was radiant, immoveable, eternal; and

the pure ether was his intellectual soul, the mighty *Nous* by which he pervades, animates, preserves, and governs all things."—Faber's Orig. &c., vol. i., p. 42.

So also the Egyptian Serapis,

"The celestial world is my head; the sea is my womb, the earth supplies to me the place of feet; the pure ether furnishes me with ears; and the bright lustre of the sun is my eye."—Ibid. p. 43.

16. The Chinese and Stoics agree precisely in their ideas of *Man*. Man according to the Stoics and others, had a twofold body, viz., Head and Feet; and a two-fold soul, viz., Demon and God (*Deos*). This they transferred to the universe or Heaven, i.e. Jupiter. According to the Chinese also, Man's body is two-fold, viz., Head and Feet; and his soul is two-fold, viz., Demon and God (*Shin*): and this they have also transferred to the universe or Heaven, i.e. Shang-to.

VII. Shang-te or MIND is the "Great Father" (Adam reappearing in Noah) worshipped by the whole Pagan world, under the various designations Jupiter, Baal, Brahm, Osiris, Eros, &c., &c.

1. Shang-te or MIND, the creative Soul of the world, is born from the *ovum mundi*. (II., 2 c: 5.)

"We perpetually meet with a legend of the great father being born out of an egg, &c."—Faber's Orig. &c., vol. i., p. 171.

"The creative soul of the world therefore, which triplicates itself at the renovation of the mundane system is produced out of an egg, which floated during the intermediate period between two worlds, on the surface of the ocean, notwithstanding it is described as being the productive cause of all things."—Ibid. p. 172.

2. Shang-to triplicates his substance into three worlds, viz., Heaven, Earth, and Man, which, however, are regarded as being but one universe. (II., 8, III., 6.)

"Whether they (the Pagan world) addicted themselves to Demonolatry, to Sabianism, or to gross materialism, we still invariably find the same propensity to the triple division, which was esteemed so peculiarly dear to the god whom they worshipped. Pursuant to such a speculation the unity of the whole world, that supposed body of the great father was divided into what were called three worlds, though the three were nevertheless fundamentally but one universe," &c.—Ibid. pp. 44, &c.

This Triad consists of two gods, viz., "Imperial Heaven," or Shang-te, and "Man;" and one goddess, viz., "Empress Earth;" so that under this Triad we have "Heaven" or Shang-te, the father; Earth, the mother; and Man, their son.

"Thus we find (amongst the Pagan mythologists) triads consisting



of a god and two goddesses, and again of *two gods and one goddess*. Each of these principal varieties had also its sub-varieties. Under..... the *second* we have a *father*, a *mother*, and a *son*."—Ibid. p. 24.

These three Beings are also styled "Heaven-Emperor, Earth-Emperor, and Man-Emperor," being three sovereigns who divide the universe between them. (V., 1.)

"Noah was esteemed the universal sovereign of the world; but when he branched out into *three kings*, that world was to be divided into *three kingdoms*, or (as they were sometimes styled) three worlds. To one of the three kings, therefore, was assigned the empire of heaven; to another, the empire of the earth, including the nether regions of Tartarus; to a third, the empire of the ocean. Yet the characters of the three kings as we examine them *mutually melt into each other*; until at length we find but *one* world and *one* sovereign, who rules with *triple* sway the three grand mundane divisions."—Ibid. p. 17.

3. This great Hermaphroditic Shang-te, who thus triplicates his substance, is also said in the Yih-king, to divide into *eight* Beings or portions. The great Father triplicates, generating *three sons*; the great Mother triplicates generating *three daughters*; and these three brothers united with their three sisters, are designated "the six children."—See Yih-king, vol. xii., ch. xvii., p. 18. (II., 9, V., 2.)

"The genuine triad doubtless consisted of *three sons born from one father*, and united in marriage with their *three sisters*; and this was sometimes mystically expressed under the notion of the primeval Demon-god wonderfully *triplicating his substance*, &c. We shall constantly find the old hierophants confessing, that in reality they have but one god, and one goddess, for that all the male divinities may be ultimately resolved into *the great father*, as all the female divinities finally resolve themselves into *the great mother*."—Ibid. p. 24.

This Ogdoad or "Eight Diagrams" of the Yih-king, are materially "Heaven, Earth, Thunder, Wind, Water, Fire, Mountains, and Dew;" (II., 9); a most arbitrary division of the great Demon-god Shang-te, or the animated universe.

"There was another characteristic of the chief Demon-god which was not to be overlooked. The ancients well knew that his family at the commencement of *both* worlds consisted of *eight persons* . . . and at all hazards these determined analogical speculatists were resolved to elicit the number eight from the reluctant frame of the unbending universe. From the whole connection of this legend there can be no doubt, I think, that the eight forms of the great father mean *the eight*

persons who were saved in the ark; those eight persons whom the Egyptians adored as their *chief gods*, and whom they depicted sailing together in a ship over the ocean. Yet, when the same great father is materially identified with the universe, his eight forms are then expressly pronounced to be the somewhat heterogeneous ogdoad of Water, Fire, Sacrifice, the Sun, the Moon, Ether, Earth, Air . . . An Ogdoad is said to have been produced from the womb of the hermaphroditic Jupiter, who is described as the great parent identified with the universe; but, while it is just as heterogeneous in point of composition as the last," and also, we may add, as the Chinese Ogdoad, "*its members are by no means coincident*, though the sum total in both cases equally produces the number *eight*. This second ogdoad consists of Fire, Water, Earth, Air, Night, Day, Metis, and Eros. Here again as in the case of the former one," and of the Chinese, "*the members are plainly accommodated to the number*; the number is not chosen, because by a *natural arrangement* the members exactly amounted to eight, but eight members are arbitrarily associated together because the precise number eight had been *previously selected*, and the sum total was to be made up whether congruously or incongruously."—*Ibid.* pp. 44-46.

4. The *Ovum mundi*, or sacred circle, out of which Shang-te and his family are generated after the Deluge, represents either the Chaotic World in which MIND is hidden in the womb of Earth or Matter, or the arranged and completed Universe of which MIND is still the animating Soul (II., 2, c).

Of the *Ovum mundi* Mr. Faber says :

"The ancient pagans, in almost every part of the globe, were wont to symbolize the world by an *egg*. Hence this hieroglyphic is introduced into the cosmogonies of nearly all nations; and few are the persons, even those who have not made mythology their peculiar study, to whom the mundane egg is not perfectly familiar. The symbol was employed to represent not only *the Earth*, but likewise *the universe* in its largest extent," &c.

"But there was another world which the hieroglyphical egg was employed to represent, as well as the Earth or Universe. At the period of the Deluge, the rudiments of the new world were enclosed together within the Ark, which floated on the surface of the ocean in the same manner as the globe of the Earth was thought to have floated in the waters of Chaos. Hence the Ark was esteemed a microcosm or little world; and hence arose a complete intercommunion of symbols between *the Ark* and *the Earth*. The egg accordingly, being made a symbol of the Earth was also made a symbol of *the Ark*," &c.

"As the globe, which is a solid circle, is sometimes substituted for the egg, so *the circle* or *ring*, which is a plain sphere, sometimes occupies the place of the globe," &c.—Ibid. pp. 175, 176, 189.

5. With regard to the confusion, visible also in the Chinese system, between the Creation and the Deluge, and the blending together of the Adamic and Noetic families (V., 2), Mr. Faber says,

"The primitive world commenced with a single pair; who may indeed have had other children, but who were chiefly memorable as being the parents of *a triad of sons* espoused to *a triad of daughters*," &c.

"Now it is a curious circumstance that in all these particulars, the new world, with more or less exactness, resembles the old. *It also* commenced from a single pair, remarkable as having for their offspring a triad of sons espoused to a triad of daughters-in-law, &c.

"Such being the clear analogy between the histories of the two worlds a fresh theoretical refinement was built upon it. The doctrine of a mere succession of worlds was heightened to the doctrine of a succession of *similar* worlds. Each mundane system was thought to present an exact resemblance of its predecessor. *The same persons* appeared in *new bodies*, &c.

"Agreeably to these speculations, while Noah and Adam are *each* esteemed the great universal father both of gods and men, the former was supposed to be no other than a *re-appearance* of the latter; and in a similar manner, the divine souls which once animated the Adamic triad, were thought to have been again incarnate in the persons of the Noetic triad," &c.—Ibid. pp. 11-14.

6. The designation given to Shang-te, who animates the world as the soul does the body, is MIND (II., 2 d : 4 & 7 b).

"A somewhat similar observation may be made on the name which the Greeks employed to designate the all-pervading Mind or Intellect, that was thought to animate and govern the world *as the human soul does the body*. In point of matter of fact, this Mind was certainly *the great father* or *Noah viewed as a re-appearance of Adam*. The Adamic Noah, therefore, being the fabled Mind of the world, the Greeks borrowed the proper name (*Nous* or *Nus*) of that patriarch, and employed it to describe Mind or Intellect"—Ibid. p. 173.

Hence Shang-te, the soul of the world, is the same as Janus, Jupiter, &c.

"... the imaginary Soul of the World is the same as that *great universal father, both of gods and men, whom the Gentiles adored under so many different names*: for Janus, Jupiter, Cronus, Dionusus, Osiris, and Brahm, are all undoubtedly the great father; and at the same

time they are all equally described as being *the pervading soul of the world*."—Ibid. p. 170.

And, in the three MINDS, or Emperors, into which this Demiurgic MIND, or Shang-te, divides himself, we have the Platonic "three kings" (V., 1 a);

"The demiurgic Mind or Soul which Proclus rightly identifies with the creative hemaphroditic Jupiter of Orpheus and Plato, is said by Amelius to have triplicated itself; so that this one Mind became three Minds, or *three kings*, and these three Minds or demiurgic principles, as Proclus subjoins, are the same as the Platonic three kings, and as the Orphic triad of Planes, and Uranus and Cronus."—Ibid. p. 171.

7. Shang-te is also the Husband of the Earth or World which forms his body or Wife (ii., 7, iii., 5). These two Beings are worshipped under the titles "Imperial Heaven" and "Empress Earth," and the whole universe or Shang-te is a great Hemaphroditic Deity formed by their union;

"This Intelligent Being who was indifferently the *soul* and the *husband* of the world, was the great father or principal Demon-god of the Gentiles; while his *body* or *consort*, the Earth, was their primeval great mother or chief goddess. The two were allowed to be the most ancient of their deities, and the first of the Cabiric gods; and they were ever venerated conjointly in different countries under the names of *Celus* and *Terra*, *Osiris* and *Isis*, *Tautes* and *Astarte*, *Saturn* and *Ops*, *Woden* and *Frea*, or *Isani* and *Isi*."—Ibid. p. 165.

"The writings of the old mythologists strongly maintain the doctrine which identifies both the great father and the great mother, or these two persons blended into *one compound hemaphroditic character* with the whole material creation."—Ibid. p. 41.

8. Shang-te and his wife the Earth, are worshipped as the patrons of generation, and are represented indecorously (III. 8).

"These two ancient personages, from whom all things were allowed to have been produced, were on that account esteemed the patrons of generation, and were thought to preside over births of every sort and description. They were reckoned the two principles of fecundity, whether animal or vegetable; and as the universe was supposed to have originated from their mystic union, they were *in every quarter of the globe*, represented by two symbols: which were indeed sufficiently expressive of their imagined attributes, but which cannot be specified consistently with a due regard to decorum."—Ibid. p. 24.

9. Shang-te and his wife Earth, are astronomically the Sun and Moon (III., 7);

"As they (the ancient hierophants) highly venerated the souls of

their paradisiacal and arkite ancestors, considering them in the light of Demon-gods who still watched and presided over the affairs of men; it was a very easy step in the progress of apostate error to imagine that they were *translated to the heavenly bodies*, &c. Since they perceived the Sun and the Moon to be the two great lights of heaven, and since they worshipped with an especial veneration the great father and the great mother, they would naturally *elevate these two personages to the two principal luminaries*. Such accordingly was the plan they adopted," &c.—Ibid. p. 31.

10. From the union of MIND and Matter, Shang-te, or the world, is stated to be "a great man," and Man "a small world" (IV. 1) ;

For the same reason Mr. Faber says,

" . . . physiologists were accustomed to style the world *a great man*, and man *a small world*," &c.—Ibid. p. 163.

11. The souls of men are emanations from Shang-te (IV., 2 b) ;

"The souls of men consequently were reckoned to be emanations from the great Soul, and were considered as fellows and members of the principal deity."—Ibid.

12. All the other deities resolve themselves into Shang-te (Ibid. and II., 9) ;

"Though the gentiles were ostensibly polytheists, yet in absolute strictness of speech they worshipped only *one great compound deity*, who was the reputed parent of the universe. All their gods ultimately resolve themselves into a single god, who was esteemed the great father ; all their goddesses finally prove to be only one goddess, who was accounted the great mother ; and these two beings at length appear as *a sole divinity*, who was thought to partake of *both sexes*, and who was venerated as alike the father and the mother of the whole world."—Ibid. vol. ii., p. 205.

13. Shang-te remains inactive until the time arrives for the formation of a new world. During the period of the Deluge he remains securely shut up in the *ovum mundi* (or Ark), all things being absorbed into his substance (II., 1 a) ;

"Every thing is then (at the return to chaos) absorbed into the unity of the great father ; and this mysterious being during the period that elapses between each two mundane systems, reposes on the surface of the mighty deep, floating securely, either in *a wonderful egg* or in the calix of the lotos, or on a naviform leaf, or on a huge serpent coiled up in the form of a boat, or in a sacred ship denominated Argha, of which the other vehicles are consequently symbols. To destroy, however, is but to create afresh, for destruction affects *form* alone ; it reaches not to *substance*. Hence when the great father has slept a

whole year of the creator, the space which ever intervenes between world and world, he *awakes from his slumber*, and produces a new order of things. ' Out of the chaotic materials of the prior world, another world is fashioned,' &c.—Ibid. vol. i., p. 112.

14. Shang-te's body is the world, and his soul is the soul of the world. All things are generated by him and return to his substance (II, 2 b, III., 2, IV., 2 b) ;

So also the great father of the whole Pagan world ;

" All nature was *produced from him and returned to him* ; all nature was his *body* ; and his pervading spirit was *the soul of the world*."—Ibid. p. 40.

15. Shang-te is the *Son* or *Father* of the Earth or Ark (II., 5) ; and the

" . . . speculations of Paganism . . . represented Noah both as *the father and as the son of the Ark*," &c.—Ibid. p. 198.

16. Shang-te is merely a MAN (IV., 1, V., 1, 2) ;

" The person, therefore, who in the mythology of the Pagans is venerated as the creator of the world, who is esteemed the Soul of the Universe, and of whom every thing material, whether great or small, is a member or form, is plainly *not the Supreme Being*, whom by their perverted wisdom they had ceased to know ; but *a mere man* who was deemed the head and parent of each successive similar world, who was thought to have produced and still to animate every living creature, and who was worshipped as the chief god and oldest of the Demon-gods."—Ibid. p. 49.

17. This First Man is regarded as an Hermaphrodite. (V., 1, a.) ;

" The notion of the first created man being an Hermaphrodite has doubtless arisen from a misconception of the primeval tradition, which through Noah was handed down to the builders of the tower, respecting the process of forming the original pair. As the woman sprang out of the side of the man, and as therefore she made a part of him before such disjunction, it was mystically said that Adam or Swayambhuva was androgynous, and that all things were produced from an hermaphroditic unity."—Ibid. vol. iii., p. 68.

18. The Source of all Shang-te's powers, however, is the God (SHIN) κατ' ἐξοχήν, who unites with his Soul or Mind. (II., 7) ;

" For them (those who rejected two *independent* principles) *Wisdom*, ever kindly ready to solve all difficulties, had provided another expedient. This was, since the great triplicated father was confessedly eternal, to *identify him with the Deity* ; and since matter was also eternal to make the Soul of the great father the Soul of the world, and to give him the whole universe for his body. But here it would

readily be objected, how can the mere man Adam or Noah, whose office it is to appear at the beginning of every new world, be admitted as God, when his form had been always that of a simple mortal? To this question *Wisdom* is at no less for a reply; the body indeed was the body of a man, but the immortal soul was *the Deity himself*; from time to time he descends and becomes incarnate in the person of the great Father, and on special occasions appears in the form of other eminent characters; the spirit of this eternal great Father with whom when multiplied into three forms each world commences, is to be revered as the true plastic arranger and governor of the universe; beside him there is no God, for his *three forms* or his *eight forms* are equally a delusion, *emanating from him, and resolvable into his sacred essence.*" (II., 8, 9.)

"Thus, as the Apostle speaks, did *Wisdom* teach mankind," including the founders of the Chinese Empire, "at Babel, *to change the truth of God into a lie, and to worship the creature more than or in preference to the Creator.*"—Ibid. vol. i., p. 102.

From the above statements it appears: 1. That the Chinese system of Theology, as derived from the Yih-king, corresponds in a very remarkable manner to all the other Pagan systems: 2. That this remarkable agreement not only extends to what is "obvious and natural," but also to "arbitrary circumstantial," proving that the Chinese have not borrowed from any other nation: and this proof is rendered still stronger by the fact that these "circumstantial" differ in detail from those of all other systems (*e. g.*, the Triad and Ogdoad). 3. Hence the conclusion is inevitable that the Chinese also derived their system from one primeval system common to all the Pagans: or, in other words, that the founders of the Chinese Empire formed a part of the single community assembled on the plain of Shinar, under Nimrod, before the dispersion, and after that event carried to China that idolatrous system which has existed there to the present day.

#### NOTE.

As the above system appears to me to throw light upon the unhappy controversy which has now been carried on for some years in China, I shall make a few remarks here on this subject.

The want of a new translation of the Scriptures into the Chinese language, has long been felt by the missionaries in China. Some years ago preparations were made to supply this want, and the delegates appointed at the various missionary stations to engage in this work, assembled at Shang-hae in the month of June, 1847.

These gentlemen had scarcely commenced their labours, when a difference of opinion arose amongst them with regard to the proper Chinese term to be used as the translation of אֱלֹהִים and Θεός. One party considered that the Chinese term "SHIN" is the translation of these terms, and the other thought that wherever these terms occurred in the Scriptures, the designation of the being most honoured by the Chinese, viz., "Shang-te," should be inserted in the Chinese translation, the term "Shin" appearing to them to signify "Spirit," and not "God."

This difference of opinion gave rise to a *vivâ voce* discussion which lasted for some days : and the discussion was afterwards carried on in writing for about five months. Afterwards, several missionaries published their views on the subject. Neither party, however, having been at all influenced by the arguments of the opposite one, this important question remains still undecided ; and the Bible Society, feeling unable to decide which opinion is correct, has generously offered to assist each party in printing the new translation, with the terms of which they severally approve, throwing any responsibility which may attach to this course on the several Missionary Societies.

It is, however, a matter of the utmost importance, that we who are privileged to preach the Gospel of Christ to the Chinese, should "with *one mouth*," as well as "with *one heart*," proclaim the glad tidings of salvation ; and hence, with an humble desire to promote, if possible, so excellent an object, I have endeavoured to lay before the reader the *complete* system of theology inculcated in the classical writings. I feel sure that the only way to bring the controversy to a favourable termination, is to lay before classical scholars the very striking similarity which exists between the Chinese and all other Pagan systems.

It appears to me that in investigating any Pagan system of philosophy, we should take especial care to ascertain the ideas attached to important terms by *Heathen writers themselves*. For if caution be not exercised on this point, we are in danger, by affixing a *Christian* sense to such terms, of giving the Heathen credit for an amount of knowledge which they never possessed, and of thus damaging any conclusions we may draw from our own researches.

"It is the custom with a great many," says Dr. Mosheim, "to believe the ancients to have attached *the same idea* to words that we do at this day, and to take for granted that the old philosophers followed the same laws and principles in their reasoning as ourselves : hence they altogether remodel these Philosophers, and present them before us, not as they really were, but *such as they would have been*,



*had they been educated in our schools.*"—Cudworth, vol. i., p. 53' note.

The mistakes which may arise from this method of interpreting the works of Heathen writers, might be fully exemplified from what has been published in China on the subject of the controversy above alluded to. I shall, however, merely notice a few of the most important.

1. It has been strongly urged that the Chinese term "Shin" merely means "spirit or spiritual," and not "God," because the Chinese Philosophers, and also the literati of the present day (amongst whom the Lieutenant Governor of Fokien Province has been appealed to) define that term "Woo-hing," or "Incorporeal," and this term "Incorporeal," it is taken for granted, is equivalent to *our* terms "spirit or spiritual." Such would doubtless be the case in any *Christian* work; but it is not so in *Chinese* writings. This is plain from the fact that Choo-foo-tsze, who has been appealed to by the writers on both sides of the controversy, states, ch. xlix., p. 25, of his "Complete Works," that Heaven, or the Subtle Ether, is "Incorporeal (Woo-hing)," and the Ether is certainly not "spirit or spiritual" in *our* sense of these terms.

The fact is that the terms "Incorporeal," "Immaterial," &c., are used by the Chinese Philosophers in precisely the same way as *ασωματον* was used by the Western Pagans, and must be considered *relatively*, and not necessarily implying what *we* mean by these terms: for, *the same thing* is sometimes pronounced by Pagan Philosophers to be both "material" and "immaterial," when spoken of in reference to *finer* or *more gross* substances; *e. g.* :—

"MIND compared with Nature is *more material*, compared with the K'e he is certainly *more spiritual*." (II, 4.)

Hero Mind or the *ψυχη κοσμου*, (*i. e.* Shang-te), which rules the world, and is "Woo-hing," is stated to be either a "material" or "immaterial" Being, according as he is compared with the God *κατ' εἶδος*, or with the more material world, in which he is inherent, and which forms his body. On this subject Dr. Mosheim says,

" . . . . it appears very doubtful, whether that which the ancients termed *ασωματον* (Woo, *not*, hing, *body*), and incorporeal, was intended to be such as what *we* call spiritual and spirit. Certainly many things seem to show, that that very thing which *they* supposed to be immaterial, was considered by them to *consist of particles*, although certainly the most subtle."—Cudworth, vol. i., p. 53, note.

That which this learned writer here states to be so doubtful, has, in the case of the Chinese Philosophers, been taken for granted; with what degree of accuracy let the passage quoted from the works of

Choo-tsze testify. It is plain that a point so doubtful ought to have been first *proved*, before any argument was built upon it, as to the meaning of the term "Shin."

2. It has also been urged that "Shin" means "spirit or spiritual," and not "God," because the rational soul in man is so designated. This is, in fact, the great stronghold of those who consider that the term "Shin" means "Spirit," and not "God."

But here, it seems to me, two important points which ought to have been first *proved*, before this argument can have any weight, have been taken for granted; viz. : *first*, that the rational soul *is* in the estimation of the Chinese Philosophers what *we* call "spirit or spiritual;" and, *secondly*, that the meaning which *the Chinese themselves* attach to the term "God," renders it impossible that *they* should apply such a term to the rational soul.

Now with regard to the first point, the rational soul, in the opinion of the Chinese, is a portion of the subtle Ethor or Soul of the World (iii., 2, b.), which according to *our* ideas is *material*, inasmuch as it consists of particles, although, as Dr. Mosheim says, "the most subtle." Hence an examination into the ideas entertained by the Chinese themselves as to the nature and origin of the soul, would have shown the inconclusiveness of the argument alluded to, as to the meaning of the term "Shin." With regard to the second point: the Chinese Philosophers have been shown to resemble the rest of the Pagan world in holding "Shin," like *Θεός* and *Deus*, to be the *ψυχὴ κόσμου*, and the rational soul in man to be *an emanation* from that Soul; and hence we find these two souls designated by the same term. In this case it is plain that such an application of the term "Shin" no more necessarily proves that term to mean "mere spirit," than the like application of *Θεός* and *Deus* proves that these terms mean "mere spirit," and not "God." On the contrary, we have here a most remarkable point of similarity in the use of the three terms, Shin, *Θεός*, and *Deus*.

The application which the Chinese Philosophers themselves make of the term "Shin" in their writings, it appears to me, places it beyond question that this term agrees precisely to the term "God" as used by all Pagan Materialists: for,

a. As all Pagan nations held one *Θεός κατ' ἐξοχὴν*, so the Chinese hold one SHIN, *κατ' ἐξοχὴν*, the Author of all things.

b. The Chinese Philosophers give precisely the same titles and attributes to their Supreme "Shin" which the rest of the Pagan world gave to their Supreme "*Θεός*."

c. The position and power assigned to both "SHIN" and "*Θεός*" in the Universe is precisely the same;

d. With regard to the first *generated* Deity, as "almost all" the Oriental nations call the Light "God;" so the Chinese call it "Shin." So that, as in the earliest ages "God" was considered to be Light and Ether, so do the Chinese consider "Shin" to be Light and Ether.

e. The twofold Principle of the world was designated by the Pagans "Light" and "Darkness;" the better Principle or Light they designated "God," and the inferior "Demon;" and the Chinese hold this twofold Principle, designating the Light or better Principle "Shin," and the inferior one or Darkness "Demon." Also, the Chinese, in common with the rest of the Pagans, designate the Light "Good," and the Darkness "Evil."

f. The Light or "God" was the *ψυχη κοσμου*, and was designated Jupiter; and the Chinese hold the Light or "Shin" to be the *ψυχη κοσμου*, and designate it Shang-te.

g. The Pagans considered the soul in man to be a portion of this *ψυχη κοσμου* or "God," and hence they designated it *Θεός*, Deus, or "God;" and the Chinese consider the soul to be a portion of the *ψυχη κοσμου* or "Shin," and hence they designate it "Shin."

It is unnecessary to pursue this parallel further; sufficient has, I think, been stated to show that the meaning of the terms *Θεός* and Deus must be affected by the meaning attached to the Chinese term "Shin;" so that, if the latter must be regarded, from its use in the Chinese Classics, as signifying "Spirit," and not "God," so must the former be also regarded as signifying "Spirit," and not "God;" for no material difference can be found in the application of these several terms in the Chinese and other Pagan systems.

With regard to the term "Spirit," it appears to me hopeless for any one to expect to find amongst Pagan writers a term signifying "Spirit" in our *Christian* sense of that term. The Heathen have no idea of any nearer approximation to pure spirit than very subtle ether. Neither the Greek *Πνευμα*, nor the Latin "Spiritus," signified Spirit in our sense of that term, until Christianity gave them that higher application. As to Angels and Spirits, we are indebted, as Mr. Locke observes, to *Revelation*, for our knowledge of the existence of these Beings; so that, to regard the "Shin" of China (amongst whom are ranked *Trees, Birds, and Beasts, &c.*) as "immaterial Spirits," or "Angels," is, to say the least of so extraordinary a statement, giving the Chinese credit for a knowledge which they do not possess. (See Leggo's "Notions of the Chinese," &c., p. 149, and Medhurst's "Inquiry," &c., pp. 146-7.

If, as in the case of "Shin," we investigate the meaning and

application of the Chinese term "Ling," we shall find that it corresponds accurately to the terms *πνευμα* and *spiritus* as used by the Pagan Greeks and Romans.

The twofold soul in man and in the world is *anima* and *ψυχη*; the former being designated by the Chinese, Greeks, and Romans, "Demon," and the latter being designated by these Pagans respectively "Shin" "Θεος," and "Deus." As the "Yin," or inferior principle always "confers body," the *anima* or Yin-soul is the *ethereal body* of the rational soul. Such was also the idea of the Platonists, Pythagoreans, and others. Hence in China, as in other Pagan nations, the demons in Hades are represented in *human form*.

a. Although *both* souls were by Western philosophers designated *πνευμα*, yet this was the proper appellation of the *anima*; and in China also, although both souls are designated "Ling," yet this, like *πνευμα*, is the proper appellation of the *anima*; *e.g.*,

"The clear K'o of the yang (*i.e.* the *ψυχη*) is called Shin (God), and the clear K'o of the Yin (*i.e.* the *anima*), is called Ling (Spirit)."—Kang-he.

These "Ling" or Simulacra were,

"The *πνευματα* of Homer, which Ulysses beheld in the lower regions, or *spirits representing the form of the human body*."—Cudworth, vol. iii., p. 284, *note*.

b. These "Ling" are material, *e.g.*,

"That which makes the p'lih, *anima* or sensitive soul, differs from the h'wän, rational soul, is that the *anima* is *matter*," &c.—Medhurst's Inquiry, &c., p. 101.

And, of the term *πνευμα*, Dr. Mosheim says,

"I have already more than once remarked, that this word in ancient authors frequently means, *not what we call spirit*, but a thin, subtle, nature, resembling a shadow rather than a body, and yet consisting of a *certain matter*."—Cudworth, vol. iii., p. 370, *note*.

c. Kang-he states that the Ling, or *anima*, is "man's animal spirits," and we learn from the Chun T'sew of Confucius, and elsewhere, that it is nourished by animal food, such was also the *πνευμα*, or *anima*, of the Western Pagans, *e.g.*,

" . . . blood is the food . . . of the *πνευμα*, *i.e.*, that subtle body called the *animal spirits*."—*Ibid.* p. 286.

Thus the very same thing, which was designated in the West "*πνευμα*" and "*Spiritus*," is designated "Ling" by the Chinese; hence these three terms correspond, and, as the Apostles taught their hearers to apply the term *πνευμα* in a higher sense than they were previously accustomed to do, so must the Missionary of the present day teach the

Chinese a higher and more noble application of the term "Ling," than they are capable of discovering by the mere light of nature.

3. In what has been stated regarding the application of the word "Heaven," in the Chinese Classics, by two of the most voluminous writers on the controversy, we have another example of the necessity of investigating the meaning attached to so important a term by *the Chinese themselves*. From want of caution on this point, these authors have fallen into the mistake of considering that the Chinese use the appellation "Heaven," just as Christians do. One of these writers says on this point,

"In this application of the word Heaven to the Supreme (*i.e.* Shang-te), the Chinese are not singular. It is used in *the sacred Scriptures* by metonymy for the Divinity."—Medhurst's *Inquiry*, &c., p. 20.

The other writer alluded to, speaking of the application of the term "Heaven" to Shang-te in the Classics, says,

"It is a mode of speech which has *the sanction of the Bible*—which *the blessed Saviour Himself* did not disdain to employ."—Legge's *Notions*, &c., p. 38.

From these statements it is evident that these authors are not aware that Shang-te, or *MIND*, is a *Soul*, and not a *personal* Being, distinct from matter, or they would not have fallen into the mistake of imagining that the Holy Scriptures and the Chinese Classics speak of the *same* thing—"Jehovah," under the *same* title—"Heaven." And yet, it seems strange that these writers should not have suspected the truth on this point, for they both quote the statements of the Classics that Shang-te governs the world as the soul does the body in Man.

4. From the Chinese system of Cosmogony laid before the reader in the previous pages, it will be seen that Shang-te is the identical "Great Father," or Adam re-appearing in Noah, worshipped by the whole Pagan world, and which idolatrous worship was set up on the plain of Shinar, whence each nation (and amongst the rest the founders of the Chinese Empire), carried it to the several countries in which they settled after the confusion of tongues and the consequent dispersion. Shang-te, notwithstanding his high-sounding titles, must therefore take his place with Baul, Jupiter, Osiris, &c., all of whom were the "Great Father," or First Man.

This "Great Father," however, has frequently been mistaken for the true God, in consequence of the attributes which belong to Jehovah alone being given to him by his votaries. This mistake has been made also by those Missionaries in China who consider that the wor-

ship of Shang-to ought to be sanctioned by the Chinese Scriptures. Of the two writers above alluded to, one, captivated by Shang-to's attributes and titles, unhesitatingly pronounces him to be "*God over all blessed for ever*;" while the other, more timidly, declares him to be the true God, "*as far as the Chinese know him*," whatever that qualification may mean. On this subject, Mr. Faber says,

"Some writers of note . . . from some remarkable expressions which have been used by Gentile authors in various countries, and which in *their legitimate acceptation* can only be applied with propriety to the Supreme Being . . . have inferred that the true God was the object of pagan, no less than of Jewish and Christian veneration, though his attributes were disguised and his worship was debased by much vanity and superstition, &c.

"But this, so far as I can judge, is *wholly insufficient* to establish the hypothesis, that the chief deity of the Gentiles was truly and properly Jehovah, acknowledged as the Creator of the world, though dimly viewed through the mist of polytheistic absurdity. The mere ascription of certain attributes of Jehovah to that deity *will not prove their identity*; nor can it set aside the apostolic declaration, that by their wisdom the heathens knew not God, and that to all intents and purposes they were no better than atheists." — Faber's *Orig.*, &c., vol. i., p. 54.

One of the above-mentioned writers on the Chinese controversy, has even gone so far as to assert that the triplication of Shang-to into "Heaven, Earth, and Man," bears "some allusion to the mysterious doctrine of the Trinity, which may have been derived by tradition from the patriarchal age." (Medhurst's "Theology of the Chinese," p. 85.) This writer, however, is not the only Missionary who has fallen into this error concerning the "Great Father," as the following statement of Sir William Jones will show :

"Very respectable natives have assured me, that one or two missionaries have been absurd enough, in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even now almost Christians because their Brahma, Vishnou, and Mahesa were no other than the Christian Trinity ; a sentence in which we can only doubt whether folly, ignorance, or impiety predominates. The tenet of our Church cannot, without profaneness, be compared with that of the Hindoos, which has only an apparent resemblance to it, but a very different meaning."

Mr. Faber, while he considers this censure of Sir W. Jones too severe, remarks,

"An examination" of these Triads "seems to me very clearly to

prove that they have *no sort of relation whatever* to the Christian doctrine of the Trinity, but that they sprang from a totally different source."—*Ibid.* p. 18, and *note*.

From all these instances of mistake respecting the Chinese system, we may perceive the necessity, in translating and interpreting Heathen authors, of observing the useful caution given by Dr. Mosheim, viz., that

"Those who read the works of ancient authors, and meet with the words *vous ανωματος*, simplex, &c., &c., therein, should take care not necessarily to consider them as conveying the same idea as that which we attach to them in reference to *God, Soul, and things divine*."—Cudworth, vol. i., p. 54, *note*.

Having already shown who Shang-te really is, and that he is merely the animated Universe composed of MIND and Matter, it is unnecessary to dwell upon the impiety and danger of sanctioning the worship of such a Being in the Holy Scriptures. It is much to be regretted that one million of New Testaments are now being printed in China by some of the Missionaries, with the funds of the Bible Society, in which the designation "Shang-te" is inserted wherever *Θεος* occurs in the original, and the term "Shin" is used as the translation of *πνευμα*: so that, as the Confucian Classics inculcate the worship of Shang-te, so do the Holy Scriptures; and both the Classics and the Scriptures, by this use of the term "Shin," inculcate *pantheism*. Let the reader imagine what would be the effect of inserting the word "Jupiter," in our version of the Scriptures, wherever the word "God" occurs, and the word "God" wherever "spirit" or "soul" occurs, and he will then be able to form some idea of the notion of Christianity which the Chinese are likely to derive from the "million Testaments" now in process of printing. No amount of divine attributes bestowed upon Shang-te, who is really a MAN, can ever make him to be the Infinite Jehovah. Jehovah is the only true "SHIN," and beside Him there is no other.

I could, if it were necessary, state many instances in which the Chinese readers of Christian tracts, and of the New Testament, on being interrogated as to whom they supposed the Shang-te mentioned therein to be, have unhesitatingly replied "Heaven and Earth;" and who have as unhesitatingly stated that "Jesus is the son of Heaven and Earth," i.e., the Hermaphroditic Shang-te. Instead, however, of dwelling upon such cases, I shall merely allude to one of the most remarkable instances of the danger of preaching and teaching the worship of Shang-te—I mean that of the Insurgents. These men have been confirmed in the worship of Shang-te by various tracts and books

circulated amongst them, and also by the preaching of Missionaries. They have received this teaching and have adopted the doctrines inculcated. They have even printed large portions of a Bible, in which Shang-te takes the place of Jehovah, and hence in their published works they designate the Being whom they worship, indifferently, "Shang-te," or "Jehovah." They state that wò foreigners have brought no new doctrine to them, for that both Chinese and foreigners have always worshipped *the same Being*, viz., Shang-te. These men are, I suppose, as well instructed in the Scriptures, and in the doctrines therein inculcated, as any others in China who derive their knowledge from the same source; indeed, judging from the translations of their books which have appeared in newspapers, &c., we should consider them to be perfect Christians if we were not aware that these translations make them appear, as Dr. Mosheim says, "not as they really *are*, but such as they *would have been* had they been educated in our schools."

Whom then do these men suppose the Shang-te of their Scriptures, and the Being preached to them by the Missionaries, to be? Let them answer this question for themselves. In speaking of the origin of souls, they say,

"Whence are generated, and whence come forth the souls (of men)? These are all conferred by *Imperial Shang-te, the original K'c*, whence they are generated and come forth. Hence it is said (in the Classics), that one Root (*i.e.*, Shang-te or MIND) scattered and became innumerable radii (*i.e.*, Souls) and these innumerable radii all revert to one Root," viz., Pater Æther or Shang-te. (See also Sing-lo-ta-tseuen, ch. xxxiv, pp. 19, 21.)—T'ae-ping Chaou Shoo, p. 10.

"Hence man being formed *by the creative energy of Heaven and Earth* (*i.e.* Shang-te), in the course of nature derives his birth from his parents at the fixed period," &c.—Proclamation of Lew, Great Generalissimo of the T'ae-ping Celestial Empire. North China Herald, May 20th, 1854.

Thus it appears that the Insurgents, led astray by the preaching of some of the Missionaries (however unintentionally) and also by the Bibles in their possession, declare the Shang-te of the Confucian Classics, who is worshipped at the round hillock at Pekin, to be *our* Jehovah, and consider both to be the subtle Ether (K'c) or MIND, inherent in Heaven, Earth, Man, and all things. Hence in their San Tsze King, they designate Shang-te the "Hwān foo," literally "the rational soul father," *i.e.*, either the  $\psi\upsilon\chi\eta$   $\kappa\omicron\sigma\mu\omicron\upsilon$  designated "Father" in the Classics, or, the Father of the rational souls of men which are, as has been shown decerpted portions of Shang-te himself or the subtle



Ether. In this error, it seems, these men in common with the rest of their countrymen, are now to be confirmed by a million of New Testaments.

From what is stated in the Chinese system with regard to the two Principles of the Universe, it is plain that these are the two Persian Principles of Light and Darkness, Good and Evil. The Light is the good God or Shang-te proper, the rational soul of the world, who is opposed by the evil Demon, and who is regarded as the framer of the world. At each return of all things to Chaos, the Darkness or evil Principle envelops the Light and overcomes him for a time, producing destruction and death. That this Light or Shang-te is not the true God, is plain from what is said of him; and we have also the direct testimony of Scripture on this point, *e.g.*:

"Holy Scripture at once testifies the remote antiquity of such speculations; and decidedly proves that the pure light or good principle of the Persians *was not the true God, as some have imagined*; but no less than the thick darkness or evil principle *a mere creature*. In the address of Jehovah to Cyrus his anointed, he is represented as saying, in manifest allusion to the philosophy of the Magi: *I am the Lord, and there is none else. I form the light and create the darkness; I make the peace and create the evil. I the Lord do all these things.*" Isaiah xlv., 6, 7. "The peace or harmony of the renovated world; the evil or confusion of the dissolved world."—Faber's Orig., &c., vol. iii., p. 98, and note.

An attempt to graft this Philosophy of the Magi upon Christianity gave rise to the heresy of Manes, Cerinthus, &c. Manes held that all things proceeded from two principles; the one "a pure and most subtle matter called Light, and the other a gross and corrupt substance called Darkness." He held that there were two souls in man, "one of which is sensitive and lustful, and owes its existence to the evil principle; the other rational and immortal, a particle of 'the divine light.'" He considered that Jesus Christ is "a most splendid substance, consisting of the brightness of the eternal Light;" that "his residence is in the Sun," and that the Holy Ghost is "a luminous and animated body diffused throughout every part of the atmosphere which surrounds this terrestrial globe. This genial principle warms and illuminates the minds of men, renders also the earth fruitful," &c. —Mosheim's Eccles. Hist., vol. i., p. 174, &c.

Now it appears to me that in consequence of preaching the worship of Shang-te in China, the Insurgents have fallen into this heresy of the Manicheans. Their Shang-te, or the Light, they are taught is

"God over all blessed for ever," and God "as far as the Chinese know him." They are assured that Jesus Christ is also Shang-te; and that the Holy Ghost is also Shang-te. Now the term used for the Holy Ghost is "Shing Shin" (literally "Holy God"), and they are taught that the soul is also *properly* called "Shin" (Θεός or Deus). Hence as their Scriptures tell them that the "Holy Shin" (who inhabits the outer circle of the Universe and pervades and animates it, iii., 10,) resides in them, and that their souls are truly and properly termed "Shin," they naturally conclude that their souls are portions of Shang-te, the Light, or Holy Ghost (iv., 2, b). Hence, as their Classics teach them that a greater portion of this ψυχή κοσμου resides in Princes, they regard them as being Shang-tes or Jehovahs. Thus, in a tract lately printed, we find the "celestial king" addressing the eastern prince Yang thus, "When our celestial elder brother Jesus, in obedience to the commands of our heavenly Father, came down into the world, in the country of Judea, He addressed His disciples, saying, at some future day the Comforter will come into the world. Now I, your second elder brother, considering what you brother T'sing have reported to me, and observing what you have done, must consider that the Comforter and the Holy Ghost spoken of by our celestial elder brother is none other than yourself."

Such is the result of an attempt to discover the Jehovah of the Holy Scriptures in the Heathen Chinese Classics. Nor can I see how those who teach the Insurgents to worship Shang-te can consistently charge them with "Blasphemy," for making such statements as the above, which are in their minds, but legitimate consequences of the statements made in the million of New Testaments.

Nor indeed can I see how, if this course of teaching be persisted in, the Chinese will be able to understand the simplest statements of the Gospel. Take, for instance, that beautiful passage, John iii., 16, which in the Chinese version in the hands of the Insurgents reads thus, "Shang-te so loved the world that He gave His only-begotten Son," &c. Now, not to mention the fact that Shang-te *never did* "love the world," and that *he is not* "the Father of our Lord Jesus Christ," the statement in this passage, according to *Chinese* ideas, will merely mean, as I have frequently heard the Chinese interpret it, that Jesus Christ is "the Son of Heaven and Earth," or the Hermaphroditic Shang-te, and that He is our "Chief Sage," in whom (like Confucius and others) dwells a greater portion of the ψυχή κοσμου than in others, and in whom *we* are bound to believe, just as *they* "believe in Confucius." Hence the Chinese *readily assent* to the statement that

"Jesus is Shang-te," because they consider that our Saviour, being the Son of Heaven and Earth, is, like their sages, *the human representation* of this Hermaphroditic Shang-te.

I trust that the time is not far distant when all erroneous preaching and teaching shall cease in China, and when the Chinese shall be taught by *all* Missionaries to know Him "*whose name alone is JEHOVAH (not Shang-te), and who has Himself said, "I am JEHOVAH; that is my name: and my glory will I not give to another."* &c.—Isa. xlii., 8.

The authority chiefly quoted in the preceding pages is the celebrated Chinese Philosopher Choo-foo-tsze, who is the most voluminous commentator on the Classics, and whom I have chosen, chiefly because his works have been appealed to by the writers on both sides of the controversy. This Philosopher lived about 700 years ago, and the estimation in which he is held by the Chinese may be gathered from the following eulogium passed upon him by the oldest student of Chinese at present in China:—

" . . . Choo-foo-tsze, the learned commentator on the Four Books and the elucidator of the five Classics, who, by fixing the sense of the standard writings of the Chinese, has created, as it were, the mind of China, and established a system from which all subsequent writers have borrowed, and according to which all modern essayists must be conformed or they cannot succeed at the literary examinations through which alone distinction and power can be attained. The opinions of Choo-foo-tsze therefore *constitute the orthodoxy of China*, and all who differ from him are considered *heterodox*, insomuch that some modern writers who have dared to dissent from his views have not only failed in obtaining office, but have also been prevented through fear of persecution from publishing their lucubrations."—Medhurst's Theology, &c., p. 162.

Choo-tsze, however, has introduced no *new* system, as appears from the following:—

"As it regards the learning of Confucius, Choo alone, say the Chinese historians, fully comprehended its true import; and has transmitted it to future generations so perfect and immaculate that were Confucius himself, or any of the ancient sages, to come back to life, they would not alter what he has written."—Chinese Repository, vol. xviii., p. 204.

The Yih-king, from which Choo-tsze derives his opinions on Cosmogony, was composed by Wän Wang, about B.C. 1150. The history of the formation of the Universe is given in this ancient Classic in numbers, according to the Pythagorean system. Number *One*, or

as it is called, "Supreme One," is the chief God, or Shang-te, being the first Deity generated from Chaos; number *Two*, or Duality, is Matter; and number *Three* is the union of those two, forming the complete animated Universe, or First Man. This is the Triad. The formation of the Ogdoad is as follows:—

"The Great Extreme (*i. e.* the eternal, animated K'e) generated the Two E, (*i. e.* Light and Darkness, or two-fold MIND); the Two E generated the four simulacra (*i. e.* each soul generated a body: the ψυχη generated Heaven, the anima Earth; making *four* things in all), and the four simulacra generated the Eight Diagrams," (*i. e.* the two-fold soul uniting with the two-fold body formed the Great Father and Mother, Keen and Kwän, or Heaven and Earth animated; and these generated the "six children.")—Yih-king, vol. ii., ch. xiv., p. 25.

The difference between the views of Laou-tsze, the founder of the Taoist sect, and those of Confucius on Cosmogony, may be gathered from the following passage in which Choo-tsze alludes to the doctrine of the former and dissents from it:—

"Reason is the Great Extreme of the Yih-king; the odd number One is the Yang (animated Heaven, or Shang-te); the even number Two is the Yin (animated Earth, his Wife); Three is the odd and even number united (the complete Hermaphroditic Shang-te, or First Man). When it is said that Two generated Three, this means that Two and One form Three. Taking One to be the Great Extreme, then *there is no necessity to say that Reason generated One.*"—Choo-tsze's Works, T'ao-keih, sentence 43.

The Great Extreme, or "One," who generates all things from himself, is, as we have seen, the ψυχη κοσμου, or Shang-te, whose body is Heaven, or the World, and which Choo-tsze himself states to have been eternally generated by the *Incorporeal* Great Extreme, or Reason, *i. e.*, the God, κοτ'εξοχην (*i. e.*, 3). This Divine Reason now uniting with "One," or Shang-te, makes him to be an Intelligent Mind, so that these two, *viz.*, Reason and Mind, being henceforth one complete Being, Choo-tsze considers it "unnecessary to say" that Mind is generated by Reason, both being thus eternally united, and one being unable to exist without the other. Laou-tsze, however, seems on all occasions, to have stated the distinctness of the Divine Reason and Mind, or Shang-te, and to have always insisted on the priority of the former, *e. g.* :—

"I do not know whose son it (*i. e.*, the Divine Reason) is: it is *prior* to the (Supreme) Ruler of the visible (heavens)," *i. e.*, Shang-te.—Medhurst's Theology, &c., p. 246.

Hence it is probable that Laou-tsze, although he held the eternity

of matter, yet did not make the Divine Reason (God) dependent upon it, as the Confucianists do. These two sects, however, are alike in one respect, namely, that they both pay divine honours to Shang-te, the *second* God, or Demiurge, and thus “worship and serve the *creature* more than the *Creator*.” That the *three* sects, *viz.*, the Confucianists, Taouists, and Buddhists in reality worship *the same Being* as their chief God, appears from the following legend:

“The Lotus once floated the Star Supreme One (*i. e.*, Shang-te).”

*Comment.*—“During the Han Dynasty, in the reign of the Emperor Woo, there was a man seen in the midst of the sea, who had *two horns*, a face *like a gem*, and a flowing beard; his loins were encircled with the leaves of a tree, and he reclined in a *lotus leaf*, more than 100 feet in length. In his hand he held a *book*, and he floated up the East sea. Suddenly he disappeared in a fog, and what became of him is unknown. (The Philosopher) Tung Fang-sōh says, that this was the star ‘Supreme One.’”

In this Being, who is the Classical Shang-te, or “Supreme One,” whose chariot is said to be Ursa Major, we see combined the gummy face of the Taouist Shang-te, and he is seated on a leaf of the Lotus, which is sacred to Buddha. The “sea” represents the waters of the Deluge, on which this “Great Father” of the Pagan world, the *horned* Jupiter, reclines in the Ark, “in profound meditation,” until the time arrives when he must arouse himself, and form a new world or Body from chaos.—(As to the antiquity of Buddhism, see Faber’s *Orig.*, &c., vol. i., pp. 86, &c.)